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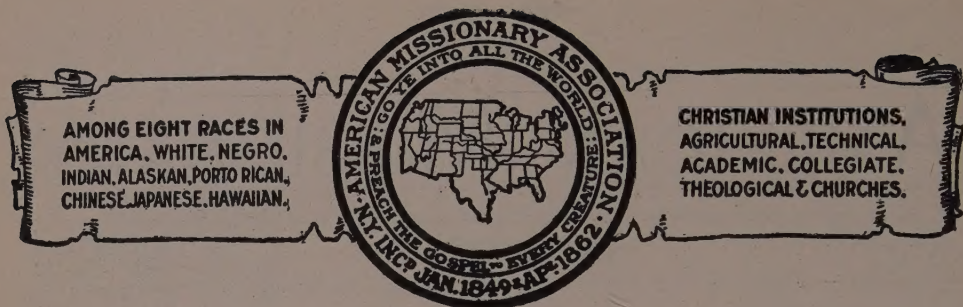
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THE OLD YEAR AND THE NEW

The old year and the new do not meet in the valley, but on the hilltop. They meet but once and then only for an instant. In that instant the old year dies and the new year begins life. If the new year appears in a blaze of light, the old cannot disappear in darkness. Because of the eminence and the light which mark the place where the old year dies and the new is born, that point of time in the procession of the years has ever awakened the spirit of retrospection and propection. History and prophecy both have their advantages and dangers. None of us should live wholly either in the realities of the past or the probabilities of the future. The past is always disappointing, the future evasive. The true way to live is a day at a time, not only physically, as we only can, but mentally and spiritually. But just as our physical condition to-day is the product of our past lives so is our mental and spiritual being. And they are both affected by our imagination, hopes and anticipations. While we cannot now change the things we did in the old year, the record having been made, we can profit by its experience and make 1913 the best year we have ever lived. One of the most blessed facts is that the coming year conceals from us the events of life until they are realized. How truly we must walk by faith and not by sight.

"But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness that that day should overtake you as a thief, for ye are all sons of light and of the day. But let us, since we are of the day, be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation."



OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

HAPPY NEW YEAR TO YOU

To-day is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand. But we are here to play it, and now is our time.

David Starr Jordan.

NINETEEN THIRTEEN IS HERE. The years repeat themselves. Always different and always the same. May this New Year before us be kind to us—readers, teachers and preachers,—the best of all, the most useful, the most fruitful, with the happiness of Christian consecration and service.

“Let knowledge grow from more to more,
But more reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster.”

PRESIDENT GEORGE A. GATES, LL.D.

The heartfelt and appreciative tribute to the memory of President Gates by Secretary H. Paul Douglass, who was a student at Iowa College, Grinnell, during Dr. Gates' presidency, will carry with it the sincerest sympathies of many friends and readers of the *Missionary*.

BORN in Topsham, Vt., in 1851; a graduate of Dartmouth College and of Andover Seminary; a student in Germany, President Gates' active ministry covered the pastorate of the Christian Union Church, Upper Montclair, New Jersey, the Presidency of Iowa College at Grinnell for fifteen years from 1887, a brief pastorate at Cheyenne, Wyoming, the Presidency of Pomona

College, Claremont, California, and for the past three years that of Fisk University, Nashville, Tennessee.

This was the manner of his coming in upon one: a hearty, boyish voice outran an unmistakable footstep. His affectionate personality burst out in some manner of verbal attack. His full face was ready for the exaggerated affectation of surprise at whatever one answered. With finger on

nose, or scratching of head in assumed bewilderment, he would meditate upon the situation. Then he was ready for serious business. To go about with him was to be drawn into a series of abrupt contacts with strangers, so curious-minded was he, so breezy, so keen for adventure, so interested in folks.

This daring, challenging quality dominated his method as a teacher. What he sought was the student's mental reaction. His success was essentially selective. He did everything for minds which were able to bear him, permanently gave direction to their convictions, dominated the quality and tone of their fundamental thinking. To those which were without, all things were in parables; and he was content to have it so. He counted with too great assurance, perhaps, on the mental alertness of his generation and the sincerity of its quest for truth. He sometimes forgot to keep spiritual babes on a milk diet. But hundreds of former parishioners and students count him the peculiar emancipator of their minds, the essential teacher of their profoundest faith.

As a disciplinarian, whether of college faculties or of student bodies, President Gates was unconventional and original. No step was ever taken in anger, but many in deliberate rigor. He strongly hated evil and made direct war upon it. He had few devices, but wrought fundamentally with individual adaptations. He had large faith in the essential wholesomeness and honor of youth where honestly appealed to. His characteristic Friday chapel talks were such an appeal. Their rare moral earnestness, intimate atmosphere and piquant

flavor have made them an indelible tradition in three colleges, in each of which he gave abiding tone to student life.

Throughout his life, President Gates was the chivalrous champion of unpopular causes. Ahead of his generation alike in theology and in social philosophy, he was most at home on the fighting line. When the rest of the army had come up to his position, he was eager to get to the farthest front in some new direction. Thus it was thoroughly characteristic of him to choose as a crowning life work that "high-lowly task" as he called it—the Presidency of a struggling Negro college. This brought him into the sphere in which men are wont to walk most discretely—that of the race problem. Still more characteristic, if possible, was the sequel: he found that the battle for the appreciation of the Northern teacher of Negroes was virtually won in the best circles of the South. But the battle for full tolerance and confidence on the part of the Negroes toward Southern whites of good will was not fully won. He therefore deliberately challenged many of the cherished prejudices of those with whom he had come to identify himself. He risked criticism from friends and got it, as he had done all his life. He put a Southern governor and a Southern United States Senator on the Fisk Board of Trustees, believing that only by taking the unpopular side both ways, could he effect his mediatorial program for the races.

The outstanding fact about President Gates' work for the Negro is that he leaves it uncompleted. The accident which brought on his death

was received in the midst of a campaign for the modest endowment of Fisk University upon which the very life of the institution depends. In spite of his eminent place among the presidents of Christian colleges of his generation, he was never pre-eminently a "money raiser." It was his high faith that the Christian resources of the Nation would support an honest educational task done on a high academic and human level in a needy place.

This faith we share: but it is not quite clear how many more lives must

be spent before it is practically justified. May President Gates' passing somehow lighten the burdens of college presidents who remain!

At first thought, many will regret that one so stimulating in mind, so much a pioneer of conviction, so influential a personality has left no written remains. Urged sometimes to write books, President Gates always preferred to live fully day by day, to fill his hours with fruitful laboriousness, to mould young people. He used the apostolic tablets, "hearts of flesh." Out of one such, these words are written.

"We live, not to achieve, but to become.
We blindly strive,—to find at last the sum
Of life is just the making of a Soul,
And of its jarring discords form a whole
Sweet harmony of conflicts reconciled,
Of blessing out of sin and shame beguiled,
Of strength from weakness, richer gain from loss,
And triumph won through anguish of a cross."

HELP FISK UNIVERSITY

COLONEL Bennett H. Young, an Ex-Confederate officer, at a recent meeting in Louisville, Ky., in behalf of Fisk University, which was also addressed by Ex-Governor Wilson, said among many good words, "If the Negro makes serious effort to attain deserving ideals that square with the Christian civilization in which we live, it will be the desire of his white friends to aid him in pursuance of the ancient philosophy, 'God helps those who help themselves.'"

"If the Negro people show by their sacrifices and gifts that they want to maintain such institutions as Fisk University that has behind it a half century of noble work, the white friends

of the race will be inclined to be moved by such demonstration to encourage them by financial help."

Among other facts brought out it was stated that, "About 900 men and women have been graduated from Fisk University, and these are scattered in the various States in active service among their people. Prominent among these graduates is the wife of Booker T. Washington. As a teacher at the Tuskegee Institute and as a social worker she has a record of service that is large. She is the president of the National Association of Colored Women. When she entered Fisk she was an unsophisticated country girl from a Mississippi plantation, the

daughter of uneducated parents. From the depths of the one-room cabin to the position of national influence attained by her is a type of the usefulness of many other Fisk graduates.

Dr. W. E. B. DuBois, the secretary of the National Association for the Advancement of the Colored People, and editor of *The Crisis*, a Negro monthly magazine, is a leader of wide influence. He was born in Massachusetts, receiving there his grammar school training. He then went to Fisk University and took a college course. The examples might be multiplied many times. "The results of its work," says Chancellor Kirkland, of Vanderbilt University, "are quite apparent to one who has lived in the South for the past twenty-five years. Leaders of the Negro race in the pulpit and in the school room have been trained very largely by Fisk University."

One of the strongest appeals for Fisk comes from the principal of the

Tuskegee Institute, who fully appreciates the importance of supporting it. Booker T. Washington writes:

In accepting a position on the Board of Trustees of Fisk University a few years ago, I pledged myself to do all in my power to make that institution a success. Perhaps I can accomplish this in no better way than by testifying out of my own experience to the value of the work Fisk is doing for our people. I have been impressed in all my visits with the fine spirit in which the school is conducted, and in all my travels about the country, also, I have had an opportunity to see and appreciate the far-reaching effect of its work.

Fisk has been of great service to Tuskegee in the number and quality of the teachers it has sent to us. Mrs. Washington is a graduate of Fisk University, and for that reason, also, both of us feel that we owe more to Fisk than we can ever repay.

Fisk has now reached the point, however, where it must have larger support. As I have studied the work that is being done there I have been continually surprised that such excellent work could be done on such slender income. Money is needed to meet current expenses for endowment to enlarge and improve the physical plant, and to enlarge and extend the influence of the school. It seems to me exceedingly important just at this time that the friends of Fisk University and of Negro education should understand the importance of giving immediate and generous financial support.

"There is a principle which is a bar against all information and which will keep a man in everlasting ignorance; that principle is contempt prior to investigation."

—Herbert Spencer.

A MESSAGE TO THE STUDENTS OF FISK UNIVERSITY

Found on the desk of President George A. Gates after his death

SOMETIMES when listening or speaking at the telephone there is a click; then silence; you are "cut off." Well, that is what happened to me. It is very disconcerting, i. e., it snaps one out of concert or harmony, in which one has been for some forty years taking one's place

in the work of the world alongside his fellowmen.

That experience is text for my little contribution to our reunion meeting; viz: When we have a chance, take it and use it. We may not get another. There is in my office desk a whole drawerful of memoranda of

high and fine words which I had been saving up for use in chapel and elsewhere—and now it is too late.

I am profoundly grateful for the chance I have had in this great school; grateful specifically for the many kind words that have come to me latterly, expressions of appreciation of what I tried to do in the brief time I was permitted to be one of you in presence and work.

So, if anyone working here now has a helpful word to speak, any service to contribute to the structure of institution or spirit going up here on this hill, let it not be withheld or postponed; "Do it now."

Anyhow we are all in God's love and care, and are at home with him in Christ. Whatever our experience, no fatal harm can befall us who put our trust in God.

THE NEW YEAR AT TALLADEGA

W. H. Holloway

TALLADEGA College never had a more auspicious school opening than for the year 1912-1913. Our chapel has never been so full and it is sure that the enrollment in all the higher classes will run beyond that of last year, including the Theological and College. An unusually large number of schools are represented in the list of incoming students. Quite a number of important schools are represented, in North Carolina, Georgia, Mississippi, Kentucky and Washington, D. C., aside from an unusually large number from

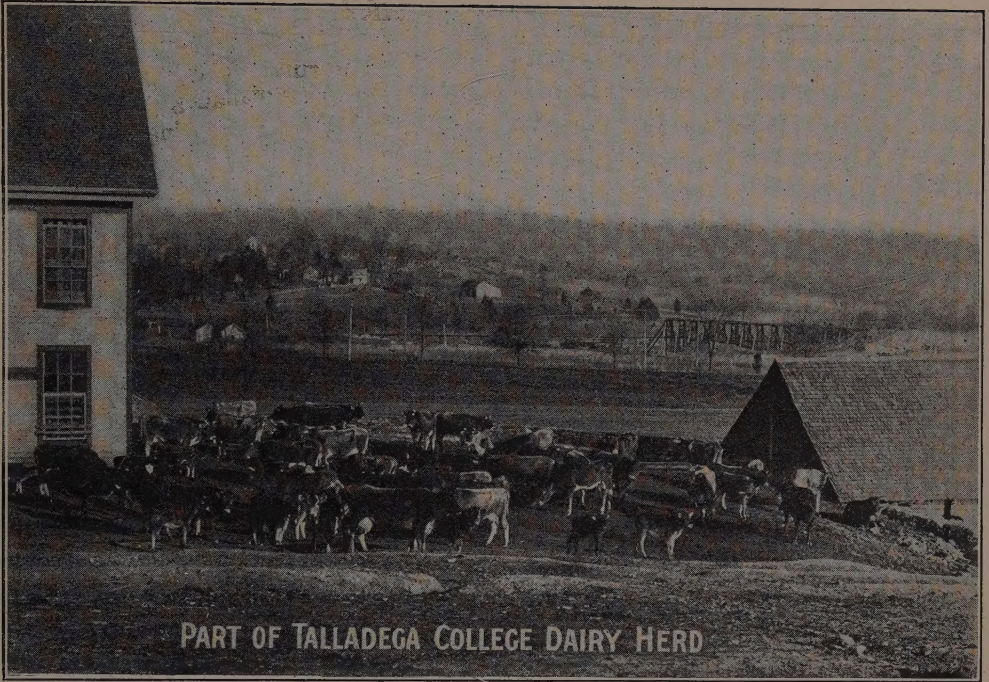
Alabama. Among other schools are Atlanta University, Howard University, Tougaloo University, Biddle University, Selma University, Miles Memorial College, and such High Schools as those of Birmingham, Ala., and Dallas, Texas.

It is very noticeable that as the years have gone the students are getting younger, as the schools over the South improve. We have every year now a large number of young boys and girls who come ready for the ninth grade.

VACATION ACTIVITIES AT TALLADEGA COLLEGE

TALLADEGA COLLEGE is in the real sense of the word a Public Service Institution. Its activities never cease. While its doors close its work goes on forever, even aside from the management of a large farm. The placing of teachers in rural schools, high schools and colleges in Alabama and

other States, visiting country meetings and organizing Farmers' Conferences and community betterment clubs, stimulating county school movements, speaking at school closings, holding institutes, etc., keep some of the school's officers engaged the year round. And experience has shown that some of the best of the school's work



is done during these vacation months.

The most notable of the past vacation's activities has been the holding of a County Institute for Colored Teachers. Thirty-three teachers were enrolled in the first State authorized Institute ever held in the County. The effort was to make it a real school of methods. The State authorizes only seven grades in the common schools and all the branches taught in these grades were studied. Three competent instructors were in charge, and for five days a real school was in process. No frills were attempted, no race discussions were engaged in—just an honest effort to help the country teacher see the bigness and importance of her day's work and inspire her to do it. I say "her," for only five of the thirty-three teachers were men.

The County Superintendent of Education manifested deep interest in

this colored teachers and delivered lectures on school law and management. A local physician gave helpful talks on school hygiene and school inspection. One teacher brought an exhibition of industrial work—fancy work, basketry, hat-making, etc. This feature was so interesting that other teachers promised to undertake similar work during the year and bring exhibits to the next Institute. This will be made a special feature of the next session.

A County Teachers' Reading Circle was organized to follow the course prescribed by the State committee. Talladega County colored teachers will join the fifteen hundred or more white teachers who are following the State Reading Circle's course.

The country school as a community centre and the country teacher as a settlement worker were topics often at the forefront—not merely in gen.

eral discussion, but the interest was so intense that plans had to be outlined and methods so explained that each teacher could go back to her community and begin some definite line of work.

If we mistake not this promises to

be a fine year for rural education in Talladega County; and Talladega College rejoices now, as it has during the past forty-seven years, that its activities and its influences touch so vitally the people in the immediate neighborhood.

SOME SIGNS OF THE TIMES IN THE SOUTH

A Southern colored woman said to me the other day, "In our city we are living in the millennium."

Comparatively they are. What would some of our A. M. A. teachers say to a city where the Public Library is free to colored students? It is free there. Rooms are separate, but reading matter is available to everyone. The city's Opera House may be rented by the colored population just as by the whites. The department of United Charities gives a fair amount of time to the colored work. The white city Truant Officer works for the school of the American Missionary Association, sometimes bringing in delinquents callous to missionary appeals.

Just before the local election, I attended a mass meeting in one of the largest colored churches where the preacher introduced as speakers, two white women, both charming representatives of the South and of womanhood. One of them endorsed a non-political school board; the other, a grand-daughter of Henry Clay, pleaded for local sanitary and aesthetic measures, with a gift true to her ancestry.

In this city of the millennium, women

voted for the local school board. I heard that white and colored women went together to the polls and were unwillingly registered by usurped "lords of creation."

The thought of votes reminds me that two colored Methodist ministers who had been transferred to a distance of 70 miles from their respective churches, returned to the home parish to cast their ballots. In the home of the confederacy are not these things significant?

* * * * *

A group of colored college women banded together into an "Art Club" which buys books, studies them and lends them to each girl for a certain length of time, augurs well for the sense of the artistic that shall grace homes yet to be.

A similar group of college women have as one of their organizations, a Home-makers' club which studies the planning, the building and the furnishing of a home, the responsibilities of marriage and of parents, and the needs and care of children. Is there a more touching effort "in behalf of the unborn?"

* * * * *

One "Lincoln School", built this year for white children, is in a

Southern city, and is named for the Emancipator.

* * * * *

A Southern white woman returning a borrowed copy of Du Bois' "Souls of Black Folk", said with tears in her eyes, "My husband and I sat up most of last night reading it; it has revolutionized us; the Negro will never be the same to me again."

* * * * *

A bent old colored woman, her worn face shaded with a widow's veil, came to see me about a year ago. She said, "John is writing back and he say that at the college they want him to study to be a clerk 'stead of a doctor. He could get through quicker, and you know he have to earn every cent. He want to get out and help with the other children. John asked what did I think, and I wrote: 'We-all will starve first.' The Lord took my oldest son, but seem like he just raise up John in his place. I want him to be a doctor, and when he get through I don't want him to settle down in no big city. I want him to go right out to the poor and

the ignorant. I would be so proud to know that I had borne a doctor, for the sake of my people."

A colored man lately told me this story from his own experience. "There is a white man in this town who is a scion of the old South. I have known him a long time. He came to me awhile ago with a copy of 'The Leopard's Spots' in his hand and said, 'I want to give you this. Then I want to talk with you about it.' I looked him in the eye and said, 'Mr. Brown, I don't want it; I don't want to talk about it. I don't want to read that kind of a book. If I did, it would make me turn my head away the next time I met you on the street. I don't want to read anything that rouses my race prejudice, and I don't read 'Uncle Tom's Cabin,' either. The man went away, and when I was North this last time, I sent him Drummond's 'Greatest Thing in the World.'" This is a colored brother's solution of the Race Problem.

May not even "the greatest race problem" be solved by this "greatest thing in the world"?

FOR OUR SCHOOLS

We wish that our teachers throughout our schools would read this article to their pupils.

TRUE POLITENESS

A Sunday Evening Talk to the Students in the Chapel of Tuskegee,
by Doctor Washington, Principal

TO-NIGHT I want to speak to you for a few minutes on a subject, which is very far from being new to you, so far as the wording of it is concerned. I refer to the subject of politeness. There are a great many books written on that subject, a great many speeches

and addresses are made upon it, but in most cases what is said upon that subject is waste of time and words, because one very seldom finds that what is said goes to the bottom of the subject.

Time spent in learning the mere superficial signs of politeness, with-

out going to the bottom of the subject, is time wasted and it is because we want every student in this institution, every boy and girl, to learn how to be polite in the very highest and noblest sense, that I speak to you on this subject to-night. I might add, in the first place, that politeness, true politeness, that which is worthy the name, exists in the heart. It exists in a good heart and the only way to learn to be real polite is to learn to cultivate a broad, generous sympathy toward mankind, and the person who has learned to exhibit a spirit of good will on all occasions toward his fellows, the person who has learned to love his neighbor, who has learned continually to feel kindly toward somebody else, who has learned to cultivate a spirit of unselfishness, to think of himself last—that is the person who has gotten at the foundation of politeness, and no matter how often he may exhibit his expressions in that direction, in the long run, if he lays the foundation in this direction, he will have no difficulty in expressing his politeness, either with his mouth, or with his fingers, or with his feet, or what not.

Let us get at the foundation—if we want to be really polite, let me repeat that you want to learn now, if you have not already learned the lesson, to cultivate the spirit of goodwill, a spirit of unselfishness, a spirit of thinking about others, about the happiness of others, and if you do that, gradually, year by year, you will grow so broad, so generous in your sympathies, in your thought and in your actions toward mankind, that unconsciously you will have in and about you at all times a spirit of politeness—this politeness, this goodness of

heart which will exhibit itself in all kinds of directions, if you once get the foundation properly laid. This politeness which has its foundation in a good heart disregards race, disregards wealth. It is impossible for a person who has the heart that I am referring to, to be polite to one color of skin and impolite to another color of skin; that would be impossible. A person's heart will naturally lead him to be polite to all people, no matter to what race they may belong, and I should dread most of all to send out from this institution any individual who would be polite to members of our own race and impolite to somebody else because they are not members of the race to which he may happen to belong.

The polite person disregards color. He will be polite to a person of white skin, polite to a person of black skin, polite to a person of yellow skin, polite to a person of brown skin. He cannot help being polite to people of all skins, because as I have said, the foundation has been laid in a kindly and good heart.

A person who has the foundation laid in this way, disregards wealth. So often you see people who act in one way when they are in the presence of wealthy people, and in an entirely different way when they are in the presence of poor people. Individuals who have two methods of acting toward people in different stations of life have not the foundation laid in the way I have just mentioned. You should be polite to all people regardless of whether they are wealthy, middle class people, or in poverty. The person who has the polite spirit laid in his heart disregards all stations in life. To him, so far as the

exhibition of politeness is concerned, they are the same. He cannot help being kind to all persons, because the foundation is in the heart. In a word, the polite individual, the polite man is the gentleman. Now, a gentleman simply means a gentle man. That is what I want every male student here at Tuskegee to learn to be. We want every girl to learn to be a gentle woman.

There are any number of ways in which outwardly persons will manifest politeness; but you must have the foundation laid in your hearts. If a person has that foundation laid properly, he will manifest his politeness in school. For example, at the table he will not think of himself first in regard to being served, but if he is really, truly polite, he will think of himself last. He will seek to be served last instead of first. Whenever you see a student seeking to be served first at the table, remember that student has something wanting, so far as the heart is concerned; that student is lacking in the very elements of true politeness. The student who has politeness, the foundation of it laid in his heart, will seek, as I have said, to serve somebody else first at the table, and himself last.

Another way of exhibiting politeness is on entering a room. The really polite person always stands back and invites somebody else to enter first; he enters last. The really polite person always raises his hat or makes some kind of recognition when he passes a lady in the street—a lady of his acquaintance—and that same exhibition of politeness is shown, or should be, when a lady enters the room. A really polite person rises whenever a lady enters the room.

You have a chance here to exhibit politeness in the class room by offering a book to those who haven't a book, by offering the best seat to another student. You have, also, an opportunity to show what you know of the subject of politeness on the school grounds, when you come in contact with strangers, and that is one of the best tests of politeness. Whether on the school grounds, whether in your own home town, no matter where you find a stranger in difficulty or trouble, see to it that you exhibit your politeness by trying to take an interest in the welfare of that stranger—the same kind of interest you would take in your own welfare. All through the school grounds, when in contact with teachers, with fellow-students, or with visitors, you have these daily opportunities to cultivate the true spirit of politeness. You have an opportunity to do this on the streets, in not taking the best part of the street, in not giving just a little of the street to the person who is passing by, but by giving just as much of it as possible, and thus exhibiting the spirit of the true gentleman.

And lastly, the one who is the true gentleman, the person who has learned to be truly polite, never goes through the world with a chip on his shoulder, always seeking an occasion to be insulted, always seeking an occasion to be slighted—complaining that he has been overlooked; somebody has been preferred before him.

There is no better sign of an ill-bred person than for an individual to let it be known that he feels slighted; that somebody has been selected before him, somebody else has been exalted more than he has, somebody else

is thought more of than he is. Never let that kind of littleness enter into your spirit and into your soul. If it does, be ashamed to express it to anybody. Be too big to let anybody slight you or insult you and if they do, be too big and too broad and too generous to let anybody know that you noticed such slighting.

If you will observe these little thoughts to which I have referred, you will find that here on the school grounds and after you go out into the outside life, you can put them into practice and it will help you and strengthen you to make a success of your life where other people are failures.



A WORD FOR OUR HIGHER INSTITUTIONS

PRESIDENT WOODROW WILSON has said something like this: "It seems to me that a college should produce not men whose gifts and visions are narrowed to some particular task or calling, but men whose eyes have been opened to a general view of the world and a general comprehension of their duty in it." Another college president, of the University of Virginia, says: "We are trying here to produce a truthful, courageous, purposeful, sympathetic man. We are trying to call out open-mindedness, efficiency and a sense of social responsibility." Something like that is the idea which most of our foremost educators would express. What these educators are aiming at is a genuine and broad culture; genuine as contrasted with that which is merely decorative or superficial, and broad as contrasted with that which knows only some one thing; not the training for one thing, however good or high, but the development of the man himself. It is the making of life set over against making a living. Education is not barely a question of what the young man or woman, the

boy or girl is going to do, but what is he going to be—that is, it is a matter of character. * * *

The study of language, mathematics, of science or philosophy is not more a matter of acquisition or of mental discipline than it is of moral training.

No man can know the truth in any such way as to make it really his own, far less in any such way as to make it an effective instrument in his ministry for his brother man, unless he has in the very process of gaining the knowledge won victories over himself. "Ye shall know the truth and the truth shall make you free," free from all that is slovenly and superficial and half-hearted. The truth is not to be gained by easy-going and light-hearted excursions in the general direction of the truth. It is a struggle and a labor that calls out all that is in a man. And so, I say, education does indeed involve scholarship, but scholarship itself has its moral bearings and does not become rich and effective till it touches personality and character.

REV. CHARLES STODDARD LANE.

FROM CAPE PRINCE OF WALES, ALASKA



IT is probably impossible for anyone who has never passed a year at Cape Prince of Wales to realize weather conditions here. During July we had 19 days calm, or light winds. Balance of the month rains with high winds. August, rain 22 days, snow two days, 7 calm days. September, up to date, rain and snow 8 days, calm and clear 1. The other 11 wind howling from the north, so that no boats could land; consequently our mails are minus.

Being naturally somewhat hasty and impatient of delays, I guess this climate and these people are just what I needed, as no human agency has ever changed a climate or hurried an Eskimo; and though I have been working on the Eskimos three years, my success in that respect is not at all startling.

I had the herd moved to within 35 or 40 miles of Wales near a tin

mining company, to furnish them with meat. It being impossible to go by any other means than on foot, I started out carrying my blankets, as all have to do here. I had two mountain ranges, the Cape Prince of Wales and York, to cross, both covered with snow, though it was the first week in August. In crossing the Wales Mountains, I got tangled up with a blizzard and missed the trail, though after a couple of hours I got out of it, and down to the beach, where I found an Eskimo camp.

As it was raining there I concluded to remain over night with them despite dirt, dogs and vermin. As I had expected to reach a white man's cabin by night I had neglected to carry my rations. However, the Eskimo is hospitable, if nothing else, and I was invited and urged to join the family at dinner, which consisted of one course of a small black berry that





grows on a kind of moss. The lady of the house—no, a tent—took a couple of gallons of these berries, two or three pounds of deer tallow and a quart of seal oil, (of the vintage of 1908) and going into the mess with both hands squeezed it through her hands till the whole mass was reduced to a paste. At first I declined to partake on account of having no appetite, but as it is considered the height of ill manners to absolutely refuse to eat with them, I consented, and squatted in the family circle. The father and mother were using spoons, while the younger members of the family used only the weapons provided by nature, and all dipped in the common dish, a wooden trough. I being an honored guest, common courtesy demanded that I too should have a spoon, but as the “family silver” consisted of only two, the lady of the house gave me her spoon after licking it over carefully to be sure it was clean. I then en-

joyed (?) the hospitality of the house, but did not over eat, being naturally modest. Next morning, though it was still raining, my business was so urgent that I was compelled to leave before breakfast. After a ten-mile tramp I reached the white man’s cabin, where I ate breakfast with a “coming” appetite. I then hit the trail over the York mountains, 18 miles to the deer camp, where as usual, I found the herd scattered and the herders in bed. Thereupon I relieved my feelings in vigorous English, which did no good, only I got it out of my system. Reading the riot act to an Eskimo seems to have a soporific effect, as in either case the patient is dozing before the operator is half through his oration. But with the Eskimo there is usually this difference, when the oration is ended, or the orator stops for lack of breath, the subject rouses up sufficiently to say, “Me no savvy.” It is then that words fail me as I gasp for breath.

A BUDDHIST’S INABILITY TO ESCAPE CONVERSION TO CHRISTIANITY

SECRETARY HINMAN, of San Francisco, writes us:—“At our March communion there were five who united with us—three on profession of faith, and two by letter.

“One of the young men, Mr. Sunita, has been in our school about five years, and time after time he has almost

decided to settle the important question, and then put it off; so our hearts were filled with rejoicing when he actually made the decision.

“Another is one of the new boys, having been in the school only two months. Both have come out bright, earnest Christians.

"The third one has not been in school for the past three years, but, though not a Christian, came occasionally to our preaching services. I wish I might give you in full the letter he wrote me telling how he became a Christian. It is really a most interesting letter all the way through. He says:

"I was born in the midst of Buddhist atmosphere, my father and mother being extreme devotees to the religion, so I grew up an earnest Buddhist. Those who believe Buddha, hate Christianity, and I was one of them. My mother especially hated Christianity, and when I left Japan made me promise to have nothing to do with Christ or Christians. I swore to her that I would look out not to get close to it and would never enter into it.

"Consequently, after my arrival in 'Frisco, I tried my best to keep away from what Christ concerns, but it was all in vain, for everywhere I go, in the school, on the street, in the family or even in the moving picture show, it was to my great surprise and perplexity without failure to see or hear something connected to Christianity. When I walked on the street, I stopped to listen to street preachers, and was surprised at their eagerness and devotion to Christ.

"Finally I bought a Japanese Bible and studied the contents, and found some truth and beauty—the more I studied it and listened to the gossellers, the more truth and beauty I found, and gradually my faith in Buddha had abated while the faith in Christ grew stronger and firmer until I felt I had better convert myself into Christianity. For a long time I was in great agony with this subject, when I remembered what a news it would be to my mother to know that her only son whom she loved, oh so dearly, has become a Christian.

"So you see what circumstances obstructed me. At last I found the love of Christ greater than anything, greater than my mother's; of course, therefore, I should follow Christ, even if it is against her will. Then all the teachers and Japanese friends at the mission recommended me to follow Christ so earnestly and kindly, that I was inclined to study the religion deeper and gain more knowledge of it.

"I am glad I was at last called to the Lord, who has saved from sin and given eternal life. I owe you teachers a great deal from the bottom of my heart, and I thank you, Miss Knox, very, very much, and wish you to lead me to a better and nobler quality."

AFTER HOME MISSION WEEK—WHAT?

(The "Home Mission Week" is now a memory. We look for large results. We call attention to the "Follow Up" campaign.)

"Home Mission Week" having changed its name but not its purpose, we continue the work so well begun by entering upon the "Follow Up" campaign. It is hoped that new missionary interest will develop new Mis-

sion Study classes with use of the Home Mission Text Books and that all agencies of special programs and other helps will be used to increase information on the work of Home Missions.

To facilitate this the American Missionary Association will send on request, single programs on some department of its work with material for its study to those wishing such

for an afternoon or evening meeting. The two programs now ready are:

1. "Orientals in America. The Challenge of heathen Temples. What Answer?"
2. "The American Negro." Emancipation—Jubilee.
The bridge that carried them over. Mental, Spiritual, Industrial training.



NOTE AND COMMENT



Rev. H. H. Dunn, pastor of the Central Congregational Church at New Orleans, La., in an interesting Thanksgiving discourse, reported in full in the *Times-Democrat*, dwelt hopefully upon the progress of the Negro people and the reasons they had for gratitude to God. He instanced and dwelt upon the educational progress of fifty years since their emancipation from slavery—a short time in race history—and especially upon the awakened recognition of the Southern white people to the possibilities of the Negro people both intellectually and materially, and their co-operation in the development of a people who had so recently been considered simply as servants with no possibility for a future, or responsibility for it. Mr. Dunn called attention to the signs and evidences of both educational and material progress on the part of the colored people of New Orleans, and was grateful for the Carnegie gift of \$25,000 for a public library for the Colored Industrial Home, and for the co-operation of the best white citizens. The *Times-Democrat* introduced the discourse with the caption, "Negroes Have Cause for Thanksgiving."

The new church at Erath, La., begins a hopeful life under its energetic and earnest pastor. He writes us that several of the members meet two or three nights every week and read the Bible together.

"We are now reading the Book of Acts, and I take time to explain as we read. All enjoy it and it helps us spiritually. The sincerity and devotion of the Apostles is something new to these needy people and the study helps us in our work here very much."

At a recently aggressive evangelistic campaign of two weeks' duration in the city of Mobile, Alabama, under the auspices of the Southern Baptist Missionary Board, we are glad to note the evidences of the constantly growing sense of Christian brotherhood and responsibility on the part of Southern Christian people towards the Negro people. One of our pastors writes us, "I was impressed by the cordiality that was extended to the colored people during all the services. They received a hearty welcome whenever they attended any of the white churches. On several mornings I, as pastor of the Congregational Church, accompanied by other colored ministers, attended the Workers' Conference and sat where we chose in the large, fine white Baptist Church. One day we were called upon to help in the singing and a colored evangelist was asked to dismiss the audience with the benediction at the close of the service. It seemed like a real Christian fellowship between the races and was therefore encouraging to us."

The pastor of our church in Thomasville, Ga., gives us an illustration of early morning devotion which probably cannot be matched anywhere in this country. A deacon of the church, a man who works six days every week, took the responsibility of leader for a Sunday morning meeting. Half-past four in the morning does not look like an hour that would appeal to many. But it did appeal. The meetings began early in June, grew steadily in favor with God and man. Song and prayer at this early hour aroused the entire local community and the pastor adds, "We have not only our own members attending and instructed, but members from nearly all the churches of our neighborhood. While it has been raining almost constantly for the past six weeks, not for a single Sunday morning has this early service failed, and these meetings are bringing in a rich harvest for the church."

One thing to be happy about in the New Year of 1913 is, that of all the states of the Union only one has for a governor an unqualified Brazen Jackass.

All persons born or naturalized in the United States are citizens of the United States and of the states where they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.—*Constitution of the United States (Fourteenth Amendment)*.

Social equality is one of the queerest of all qualities. A good Christian Southerner who saw a photograph of white and colored pastors together as they had been taken at a "conference," remarked, "That is too much suggestion of social equality for me." Whereupon the very able colored

editor of the *South-Western Christian Advocate*, published at New Orleans, writes:

"This may seem as a strange definition to some—namely, that the mere association of photographs together is a question of social equality. As ridiculous as it appears, this is the spirit of many of those who are referred to as our "best friends," and to whom the country would refer the fixing of the status of the Negro because *these people know the Negro best*. Now, all the South is not so sensitive to the race question as is this correspondent. But the men are few and far between in the South who will defend the Negro when the attack is made under the cover of social equality, even though the veiling may be thin and foolish as the incident referred to. As a matter of fact, the question of social equality is simply a good phrase to conjure with. Every self-respecting man knows that he must not intrude himself upon those who do not desire his company. Hence, every intruder is looked upon in disdain and as obnoxious. But social equality means anything. We actually have heard of a town that refused Negroes telephones because it would put them too much in social touch with the white people, and that they might hear conversations of white people when the lines were crossed.

"To logically carry out the proposition of this correspondent on the question of social equality not only would separate streets have to be provided for Negroes in all the towns and cities, not only separate local churches and National organizations, but a separate entrance to the Courts of Heaven, and separate quarters in heaven itself, which quarters could be visited by the Master of Us All only at such times as the white people did not need Him, and then He must visit with the distinct understanding that He does not mingle with the Negroes on the terms of social equality."

OBITUARY

We regret to announce the sudden death by an apoplectic stroke of Miss Sybil W. Reynolds at King's Mountain, N. C., on November 3d, last. Miss Reynolds was born in Canada, March 12, 1853, and had been a faithful and earnest teacher in the Association for nine years, having taught one year at Marion, Alabama, previous to her eight years as teacher at King's Mountain. We extend our sincere sympathy to her friends in their home at West Chazy, New York, and to her associate teachers.

THE A. M. A. TREASURY

H. W. Hubbard, Treasurer

The collections from churches and organizations in the churches were about the same as in November last year—an increase this year of \$376.98. The individual gifts were \$842.59 less than in November last year.

We give below an analysis of receipts for November and for the two months, October and November, last year and this year.

Many churches and individuals are probably planning to send their contributions in December, the closing quarter of the calendar year. We hope for a very substantial increase in support this last quarter of the year.

Contributions from churches which are intended for the calendar year 1912 should be so indicated as for the year 1912, and reach the treasury in New York on or before January 10th.

The Secretary of the National Council requests the Treasurers of the National Societies to make prompt reports of receipts for the Year Book. Please send contributions promptly. The last Sabbath in December is the 29th. Twelve days are allowed to place remittances in the National Treasury for reporting for the calendar year 1912.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legaciss	TOTAL
1911.....	\$ 7,625.14	\$ 327.80	\$1,256.67	.....	\$177.38	\$9,386.99	\$ 2,611.74	\$11,998.73	\$13,612.06	\$ 25,610.79
1912.....	7,688.05	437.41	1,583.21	6.00	54.30	9,763.97	1,769.15	11,533.12	9,179.75	20,712.87
Increase.	57.91	109.61	326.54	6.00	.....	376.98	.....	.....	.....	.....
Decrease.	.....	.....	.....	.....	123.08	.....	842.59	465.61	4,432.31	4,897.92

RECEIPTS TWO MONTHS—TO NOVEMBER 30

Available for Regular Appropriation.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911-12 ...	\$13,093.72	\$316.02	\$ 2,732.81	.....	\$161.04	\$16,303.59	\$ 2,147.74	\$18,451.33	\$15,439.09	\$33,890.42
1912-13 ...	10,976.29	446.37	2,274.79	6.00	132.62	13,836.07	909.59	14,745.66	16,713.09	31,458.75
Increase.	.....	130.35	.....	6.00	.....	.....	.....	.....	1,274.00	.....
Decrease.	2,117.43	.....	458.02	.....	28.42	2,467.52	1,238.15	3,705.67	.....	2,431.67

Designated by Contributors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911-12 ...	\$ 214.06	\$302.32	\$ 430.74	.....	\$65.00	\$1,012.62	\$ 5,619.84	\$ 6,632.46	.....	\$6,632.46
1912-13 ...	274.22	194.00	222.45	.....	35.00	725.67	1,921.16	2,646.83	.....	2,646.83
Increase.	60.16	.....	.....	.....	.....	.....	.....	.....	.....	.....
Decrease.	.....	108.82	208.29	.....	30.00	286.95	3,698.68	3,985.63	.....	3,985.63

SUMMARY RECEIPTS TWO MONTHS FROM OCTOBER 1 TO NOVEMBER 30.

RECEIPTS	1911-12	1912-13	Increase	Decrease
Available for regular appropriations	\$33,890.42	\$31,458.75	.....	\$2,431.67
Designated by contributors for special objects.....	6,632.46	2,646.83	.....	3,985.63
TOTAL RECEIPTS.....	40,522.88	34,105.58	.....	6,417.30

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Our Society's section of this issue is in the main devoted to Ohio. We are confident that it will be found unusually interesting. It would be hard to secure a half dozen articles from any part of the country describing a greater variety of interesting home missionary work. We congratulate Superintendent Rothrock and our Ohio fellowship on the prosperous and aggressive movement of things in their field.



Pastors and Sunday-school superintendents are asked not to forget that January is home mission month in the Sunday-school. Unless your school has a systematic plan which assigns Home Missions to some other part of the year, will you not give it the right of way in January? A circular has been sent to superintendents making various suggestions. The special theme this year is "The Frontier."



As announced last month, the midwinter conference of the Home Missionary Society will be held at Gary, Indiana, January 19 to 23 inclusive. The State Superintendents and Secretaries will be in conference the first three days, and the Board of Directors the last two, the meetings overlapping to some extent. Special study will be made of the industrial conditions at Gary, and the Superintendents will spend an afternoon looking over some of our missions in Chicago.



The Home Missionary Society is revising its series of stereopticon lectures, and now has four new ones ready for use, with the following titles:

- "From Scrooby to New England" (Historical Congregationalism).
- "The Beginnings of Home Missions" (New England and westward).
- "The Modern Movement of the Peoples" (Immigration).
- "Home Missions in Twenty-three Tongues" (Our foreign-born Americans).

Any of our lectures will be loaned to pastors or others on payment of the express charges. Reservations made as far in advance as desired. List of slides in each set sent on request. We have other lectures in preparation.



The November number of the bulletin published by the Southern California Congregational Conference records the receipt of a Conditional Gift of \$15,000 for Home Missions, subject to a yearly interest during the life of the donor; states that Los Angeles has grown 120,000 in population since the last federal census, and that there are in it districts of a mile square without a church of any kind; that Rev. Geo. F. Kenngott, Ph.D., has been called

from Lowell, Massachusetts, to take the position of City Superintendent; that nineteen new Congregational churches recently completed or now projected in Southern California will cost an aggregate of one-half million dollars; that San Diego has six Congregational churches; and last, but not least, that in ten months of 1912, home mission gifts have reached 80 cents per member, which is nearly 30 cents more than the sum given per capita by the membership of our denomination during the entire year. Evidently things are doing out there. We earnestly hope that January 1 will find the Conference home mission treasury free from debt.



Rev. W. H. Hopkins has, at the request of the Society's Executive Committee, consented to transfer his work from Colorado to the South, taking the place made vacant by the resignation of Dr. Jenkins. We are confident that he will prove peculiarly adapted to the problems and tasks offered by our Southern field, and that marked progress will be made under his administration. His place in Colorado will be taken by Rev. F. L. Moore, of Cheyenne, who has finally yielded to the proposal several times made him by the Society that he exchange the pastorate for field work. We congratulate ourselves upon this decision, and only regret that the exigencies of our work compel us to ask the Cheyenne church to make such a sacrifice. The change of fields will be made about February 1.



The American Bible Society expends \$138,000 per year in distributing the Scriptures in the United States. It is thus seen to be one of the great home mission agencies. From a recent report we quote the following, which gives an interesting view of the work carried on:

The Bible Society has no noisy activities, but at the same time it has no spare moments. At the rate of twenty volumes of Scripture for every minute of every working hour the American Bible Society issued its books throughout the year 1911.

HOW THE BOOKS REACH THE NEEDY

Idling on the part of those who distribute the Scriptures would collect in an inert pile 12,000 volumes in one working day. It is not the nature of those who most need the books to go to a bookstore or a depository to get them. The books must be carried into the highways and hedges, to nomads from strange lands, to the slums of the cities, to the homes of the unexpected poor, to lonely and half-forgotten farmhouses, to mountain villages far from river or railroad, to mines, to lumber camps, to diggers and ditchers in the wilderness, to prisons, to asylums and hospitals, to sailors on their ships and soldiers in their barracks or their camps, to churches, Sunday-schools, and missions.

For this purpose, the American Bible Society has established nine great agencies in this country, besides its twelve foreign agencies. Each agency is in charge of an able man devoted to the extension of the kingdom of Jesus Christ, having eyes that can see and an active, resourceful mind that can plan, organize, direct the efforts of a band of colporteurs, and can make it possible for mission workers, evangelists, and churches to co-operate in the great work of distribution of the Scriptures. Three hundred and seventy-five men and women were directly employed by these agencies in the United States during 1911, giving a part or all of their time to this great work.



Pastors are needed for our home mission churches at Valdez and Douglas, Alaska. Each of these places offers a field for useful work amid difficult conditions. No one but a seasoned man of courage and devotion can make of either a success. The salary paid is somewhat higher than for similar work in the states. Any suggestions will be gratefully received by Rev. W. W. Scudder, Plymouth Congregational Church, Seattle, Washington.

A PIECE OF HOME MISSION WORK WHICH OUGHT TO BE TYPICAL

By Rev. E. Lee Howard, Painesville, Ohio

TAKE your map and follow the southern shore of Lake Erie to a point thirty miles north-east of Cleveland, and you will discover the location of the finest natural harbor on the Great Lakes. Situated at the mouth of the Grand River,



REV. W. J. WILLIAMS
Pastor at Fairport

whose harbor channel is so wide and deep and free from difficult curves that the largest freighters which ply these inland seas enter and depart unassisted and without delay under their own steam, Fairport is rightly named and justly famed.

On one side of the river are the extensive ore and coal docks of the Baltimore & Ohio Railroad, representing an outlay of many millions of dollars and equipped with electric machinery of the most improved type. On the opposite side of the river looms

up the largest elevator and warehouse to be found on the lower lakes. This is the property of the same railroad. In the past, Fairport has failed to reap the benefit of these advantages because the railroad has a mountain grade which cannot be eliminated, and its competitive lines to the east have had valley routes to the steel mills. New equipment has gone far to balance this handicap, and the recent action of the federal Government forcing the railroads at other ports to cancel their dock leases to the steel trust has had the result of making the 1912 season at Fairport the best in many years.

Three miles south of Fairport is the county seat and college town of Painesville, twelve years older than Cleveland and one of the prettiest spots in the Western Reserve. A car line with five-cent fare connects the two places, and their ultimate destiny is a single municipal life.



MRS. W. J. WILLIAMS

Fairport has a population of 3,000, of whom 1,400 are Finns, 1,100 Hungarians or Slavs, and the remainder Americans. The streets swarm with children, of whom the village has the highest percentage, it is claimed, of any community in America. They are rapidly undergoing the process of Americanization in the public schools, and it is a matter of great local pride that the finest grade school building in the county is in Fairport.

The Finns are an industrious and sober people. They are staunchly Protestant, having three native churches. Temperance Hall is the significant name of their spacious and attractive social center.

The Slavs are largely Roman Catholic, but there is a Hungarian Protestant church closely akin to Congregationalism in its faith and polity. It is partly supported by the gifts of the mother church in Europe. It is a fact which gives the serene New Englanders of Painesville a decided jolt, that they are only three miles distant from an actual foreign missionary field.

The only English-speaking church in the village is our Congregational church. It faces a pretty park in the center of the village, two blocks from the lake. "The brick church on the park" is the happy phrase under which it veils its denominationalism as it seeks to be in the broadest sense a community church. It was built some years ago, in the early ministry of Rev. William E. Woodring, now of Eastwood Church, Columbus. It was he who organized the fight which banished the saloons from Fairport years before the Rose Law made county prohibition possible. The victory was due to his splendid general-

ship, and while he has become one of our strong men with a future of great promise, his friends here predict that there will never be a braver or more brilliant achievement in his career than this which marked his pastorate as an unknown minister in a hard mission field.



STEAMER JOSEPH WOOD AT FAIRPORT, OHIO

Subsequent years brought reverses to the church. A protracted and disastrous strike among the dock men decimated the membership by removals. Things sank to a low level and the pessimists held sway. Then suddenly, two years ago, a new era dawned for Fairport.

A group of Pittsburgh capitalists engaged in the manufacture of glass, after a year's secret investigation by commissioned experts, chose Fairport as the most desirable site in the country for a great soda ash plant. They organized the Diamond Alkali Company and purchased a large tract of high-priced land adjoining the village corporation. It has splendid frontage on both the lake and river, underlaid by a vast bed of superior rock salt eighty feet in depth. The purchase of the tract and the construction of the first buildings and their equipment with machinery, represented an initial outlay of considerably more than a million dollars. The plant has now been in successful operation for nine months. Contemplated ex-

pansions will furnish employment to thousands of men, and the future of Fairport is assured.

The people of the old First Church in Painesville, who were just recovering from an elaborate celebration of their centennial, at once realized that something must be done promptly and generously in behalf of the Fairport church, if the latter was to maintain the distinction of being a real and unrivalled community church. The pulpit was vacant. The people were discouraged. Leadership of no common type was demanded. To meet the emergency, the Painesville church pledged six hundred dollars, to double the salary which the field had formerly paid. It also took the initiative in the quest for the right man. By an inspired choice, he was soon found, in the same Association, serving a country church. But here in this rural field, he and his gifted wife, who is also an ordained minister, were magnifying their opportunity in a way that strikingly displayed the precise qualities of leadership which the new situation in Fairport called for.

The call came to Mr. and Mrs. Williams as a profound surprise. They considered it in the spirit of sincerest hesitancy. Then they felt the assurance of divine leading, and accepted. The modesty and earnestness with which they entered upon their work instantly impressed the villagers. Easter Sunday was at hand. A neatly printed invita-

tion and a white carnation were left at the hotel and boarding houses for every stranger in town. The response was a great surprise to the little congregation. The first week the new minister found himself possessed of the friendship of the railroad men. In his young manhood, he had served an apprenticeship in the shops of the same railroad company in his native city. For some time he had carried the union card of a master mechanic. Then came the years in college and seminary at Oberlin when he was studying for the ministry. Not until he came to Fairport, many years later, did he appreciate the value of those early days in the car shops.

His natural aptitude and training have helped in other ways. A hand printing press is one of the most useful adjuncts of his study. Inexpensive publicity has proved of the greatest advantage. A good lantern was easily equipped for motion picture films, and every Friday evening, for many months, the little church has ministered to the community in clean entertainment.

At the first municipal election after Mr. Williams came to Fairport he was chosen a member of the Board of Education. In this capacity he has rendered unstinted service. Contact with the teachers and pupils has greatly increased his influence. It has been a rewarding service in many ways, for the Sunday-school crowds the building and the children of the



DIAMOND ALKALI COMPANY'S PLANT AT FAIRPORT, OHIO

foreigners are flocking into the various organizations Mr. and Mrs. Williams have introduced. In this varied service invaluable help has come from the girls of Lake Erie College, in Painesville. Trained in Bible study under Prof. Laura H. Wild, and stimulated by contact with her inspiring personality, the social vision has taken a practical hold upon them through the proximity of such a field.

The church to-day is making good. It has the confidence of the community. Other denominations are respecting its possession of the field. It gives promise of being for a long time to come the one English-

speaking church of the place. The Ohio Conference has given its strong backing, for the Paineville church which assumed the home missionary support of the field elected to do so through its noble state agency. When the contributions of the supporting church have been irregular, the state treasurer in Cleveland has made his remittance in full every month. And best of all, the old church in Painesville, founded by the Connecticut Missionary Society two weeks before the birth of the American Board, has experienced a splendid quickening from this first-hand contact with a great home missionary opportunity.

THE ISLANDS

By Rev. Ross W. Sanderson, Sandusky, Ohio

DID you ever hear of the Bass Islands in Lake Erie? On North Bass Island, they raise the finest Delaware wine-grapes in the world, so the Government enological chemist says. On Middle Bass the "wet" sentiment is so strong that they long ago gave up the International Sunday-school Lessons, because, forsooth, they have quarterly temperance lessons as a part of the regular schedule. South Bass Island is now Put-in Bay, famous throughout the nation because of its association with Perry's victory, an event soon to be celebrated in elaborate fashion by the erecting of a costly memorial tower. The recent constitutional license is likely to produce a strange state of affairs on Put-in Bay. Strictly construed, it will allow but one saloon. Some think the whole village will be simply one big saloon as a result.

Off to the southeast of these islands lies Kelleys Island. Here the Kelleys Island Lime and Transport Company, a wealthy corporation, are burrowing out the very heart of the island and shipping it away in the form of

crushed limestone. Here Professor G. Frederick Wright for many years took his Oberlin geological classes to see the famous glacial grooves—as fine as any in the world, they say. And here, too, they raise grapes. If you want to see wine cellars, come to the islands of Lake Erie.

Kelleys Island has its quarries and its vineyards. Foreign labor dominates the industrial situation. Greek and Roman Catholic churches flourish. Protestantism, in a population of less than twelve hundred all told, maintains three small churches—German Evangelical Association, German Reformed, and Congregational. The problem is evident at once—too many churches, the matter of language, the difference of religious temperament, and the seeming necessity for our holding on when we would far rather have the Protestants heartily united in one church.

In the spring, the fire inspectors demanded a fire escape on our building at Kelleys. That was almost the last straw. There had been no pastor for years. Some were for closing

the church, but the good women, bless them, said, "No, we will build the fire escape." And they did, at no small cost. As a reward for their faith, the state Home Missionary Society, co-operating with the Sandusky church as a big sister, sent them Mr. A. J. Barnard, a splendid Oberlin recruit, to hold the fort during the summer months. He held it valiantly, too.

Occasionally, also, Mr. Barnard preached at North Bass, otherwise known as Isle St. George. The friendly offices of secretaries made it possible to maintain bi-weekly services here for most of the summer. If you want to understand the isolation of this little lonely island in Lake Erie, with only a few over a hundred souls, just try to get there between Thanksgiving and New Year's. You may be put off at Middle Bass. Then you will have to walk a mile and a half across that Island. Then they will tumble you into a skiff, the seats of which are icy from the spray. Off shore, under the lee of Sugar Island, you climb aboard the mail carrier's gas boat, and, bobbing and thumping, you come at last safe ashore. Or you may

be held all night, anchored off some rocky point on the sturdy steamer, "The Olcott," fog-bound. And it may be that when you start home, your boat will have a narrow escape from getting lost in the snow, out in mid-lake. Later, when the ice is thick, you can travel to and fro in perfect comfort by automobile. The trouble comes when the ice is "making" or breaking up.

At North Bass, a poor wretch tried to kill himself, supposedly out of disappointed love for one of the faithful young women of our little church there. At Kelleys there was recently enacted one of the most brutal murders on record. Yet the homes of the Christian people are as splendid on these islands as on the mainland—and they grow the finest children in the land. If your church had less than thirty members, and no annual meeting for three years, do you think that it would meet its apportionment? Isle St. George did in 1911. The problem now is to give Kelleys a permanent pastor, who can also help the folks at North Bass and can start work for the churchless folks on Middle Bass. Isn't this worth while?

THE SUPERINTENDENT'S TRIP TO ST. GEORGE

By Rev. E. S. Rothrock, Cleveland, Ohio

ISLE ST. GEORGE is one of the gems of the beautiful Kelley Island group in Lake Erie, off Sandusky. For nearly two years, the little Congregational church, the only church on the island, had been without a pastor, neither money nor the man being available. There had been only occasional services during that time, conducted by Rev. Sanderson, of Sandusky, who has assumed a big brother's responsibilities for the island churches; and by the State Superintendent; though an earnest Christian woman with unconquerable devotion maintains a Sunday-school fifty-two

Sundays in each year. Desiring to make a last visit before the island should be cut off by the winter, the Superintendent made an appointment for the last Sunday of November last year and started on Saturday to keep the engagement, though Dr. Fraser, former Superintendent, with the wisdom of long experience advised against it, for there had been a week or more of snappy freezing weather, though warmer weather with rain had succeeded.

A small steamer left Sandusky about three o'clock in the afternoon. A heavy fog had settled over the bay

and the lake, indicating changing weather conditions. The fog was so dense that a larger boat making a special trip the same afternoon, in trying to make the dock at St. George, brought up at Pt. Pelee, about eleven miles to the eastward. It was after six o'clock in the evening when the little steamer landed her passengers at the wharf of Middle Bass.

The means of transportation between Middle Bass and St. George Island is the mail carrier's boat—a naphtha launch—when conditions permit, but on this trip the ice in the channel compelled the use of a row-boat. The steamer dock being on the south of Middle Bass, and St. George being north of that island, his boat had been left on the beach toward St. George to save the long row around Middle Bass. So it was necessary to walk about a mile and a half across the island.

There were four in the party going to St. George—the carrier and his assistant, with the mail; a resident of St. George, with a small jug, a medium jug, and numerous packages, with all of which he had encumbered himself at Sandusky; and the Superintendent, with a mission and a heavy grip. The carriers stopped at the post office a little way from the dock, to leave the Middle Bass mail, and the two passengers went together toward the landing. The road was muddy from the rains and the heavy cutting of the wagons hauling the great grape harvest. There was little choice between the mud in the road and the water by the side of the road.

The man from St. George acted as guide, and as he was not sure he could bring up again in a straight line course if he should turn ever so little aside, the two kept straight on. That the guide's mind was not held by his immediate situation was evident, for he now and again gave expression to his anticipations by saying, "I know what I'm going to git when I git home—hot tongue and cold shoulder."

After a time, the landing was

reached, and there a lantern was borrowed from a house near by, and placed upon a large rock to steer by. The small boat was launched, loaded to its full capacity by the four men. Carefully observing the direction of



REV. EDGAR S. ROTHROCK
Superintendent, Congregational Conference of Ohio

the slight breeze, which was upon the right cheek, the boatmen pulled away into the fog and darkness. A large field of slush ice was running in the channel, and the rowers could not take a direct course, but must bear sharply to the west to get around it. In about five minutes, the light of the lantern was smothered, and nothing remained as a guide to direction except the breeze; for the carrier had trusted to his long familiarity with the channel, or, more truly, to luck, and had made no provision for an emergency of this sort. The helper had a pocket compass, but there was no light in the boat and no one had a match. It was not very long before the rowers were getting the wind upon the left cheek, which after a good deal of discussion was declared to be due to a change in the direction of the wind. Having gone about far enough to round the ice floe, as they thought, the boat was

headed in the supposed direction of the St. George dock. In about three minutes it was among the ice, and the wind was dead ahead. Now the question as to the veering of the wind became a dispute, the man with the jag adding the confusion of his wisdom. There were hopelessly differing opinions, which became more stubborn and confused because no man trusted his own judgment, and was therefore ready to fight for it. The efforts of the rowers did not cease, though they seemed rather to crowd the boat into the pack than to relieve it. There was nothing for the Superintendent to do but wonder how it would come out. And being something of a sailor, he had visions of a night in a small open boat, and of the few things that would happen if the wind came up before the boat was clear of the ice. Someone, voicing what everyone was thinking, asked the carrier, "Where's your bailing pan?" The answer was not very reassuring—"Didn't bring any."

It seemed as if the rowing had continued half the night, when there came, so faintly that it was scarcely heard, the sound of a fog horn. The rowers stopped, and every ear was strained to catch the sound should it be repeated. Each one wondered many times whether it would be heard, before it reached the boat a second time. Then it was so faint and deadened by the fog, that there were four separate guesses as to its direction. But again it came, this time a little clearer, and was located directly astern. The boat was evidently headed straight away from the island and toward the open sea. It was quickly turned about, and the fight with the ice begun with renewed vigor. When, however, the horn was heard again, the boat was again headed away from the island; and so it happened a third time before the course could be kept. The ice filled nearly the entire width of the channel, but at last the little harbor was reached, after consuming two hours in a trip that should have been made in about twenty minutes.

About midnight that same night a gale sprang up that kept the Superintendent a prisoner on the island until Tuesday morning. It was while waiting on Monday afternoon that among a score or more of stories of adventure, marvelous escapes, and tragic deaths from storm and fog and ice and snow, one of the men told the Superintendent how he and a companion had crossed the ice to Kelleys one winter day for an undertaker, and were overtaken by a severe snow-storm which completely obliterated every familiar mark. They wandered about until their hands and feet were frozen before they stumbled by chance upon the land. And the man solemnly said, "I made up my mind then that if any feller wanted to die that time of the year, he needn't expect me to go fer the undertaker fer him."

The pleasure with which the Superintendent set foot on the dock at Sandusky was as nothing to the appeal which that isolated and winter-imprisoned community made upon him for the privileges of a gospel and a church life that saves the souls of men and saves society from spiritual strangulation and moral death.



REV. JOHN G. FRASER, D.D.
Treasurer, Congregational Conference
of Ohio

FOREIGN WORK IN CLEVELAND

By Rev. Luman H. Royce, Superintendent Cleveland Congregational City Missionary Society

CLEVELAND, like all our great industrial centers, is a cosmopolitan city, including in its population the representatives of more than thirty nationalities. There are nearly forty thousand Bohemians among this number. Cleveland probably ranks third in the number of its Bohemian inhabitants, and there is no other city in the country where more protracted and painstaking effort has been put forth toward the evangelization of this branch of our immigrant population.

In addition to the Schauffler Training School, which supplies a large and increasing number of Bible readers and visitors for this work, we have four Bohemian churches, with a combined membership of nearly four hundred, and a Sunday-school enrollment of nearly six hundred. No array of statistics can measure the influence which these churches have exerted and are exerting. No work which deals with spiritual processes can be measured by mathematical standards. Hundreds of children who have never united with our Bohemian churches have been trained in our Bohemian Sunday-schools, and many have gone forth from both churches and schools to strengthen other churches and to leaven other communities with the truth and the life imparted to them by the faithful workers in these churches.

The present opportunity is strategic and important. All of our Bohemian churches are surrounded by large and growing Bohemian colonies. While a large proportion of these newcomers are nominal Roman Catholics, many have broken completely with the Roman Church, and unless they are given a truer type of religious teaching and training they will relapse into infidelity and irreligion. Most of them are hospitable to our missionaries and can be reached in large numbers, but our effort must be thorough and timely.

The segregation of these people is only temporary. When they first come to this country, they locate in colonies, but as soon as they learn our language, which is accomplished with remarkable rapidity, the process of assimilation begins, and those of the second or third generation find homes in other portions of the city. Experience proves that they are most accessible and susceptible to religious influence during the period of segregation. Our churches in Bohemian sections of the city must be well equipped with workers who speak their language, and must employ the most aggressive evangelistic and institutional methods. If our churches are properly manned and equipped, we may expect to reach a growing number of this independent and intelligent people. Experience has shown that these Bohemian people are not only responsive, but capable, loyal, resourceful, and religiously inclined to an unusual degree.

Mizpah, our youngest Bohemian church, affords concrete and convincing testimony to the worth and reliability of our growing Bohemian constituency. This church is only four years old, yet it has a membership of nearly one hundred, and a Sunday-school enrollment of nearly one hundred and fifty. During the first three months of 1911, this church, with a membership of less than one hundred, had an average attendance at the Sunday morning preaching service of 106, and an average attendance at the mid-week prayer meeting of 66.

It is reaching a growing and devoted constituency, not only through its distinctly religious services, but also through the institutional features which it maintains. It is doubtful whether any other church in our land, either English or foreign-speaking, furnishes more remarkable evidence

of liberality in the way of self-support and missionary contributions.

For the year 1911, it reported 107 pledges for current expenses, aggregating nearly \$800; and 108 pledges for benevolent objects, aggregating nearly \$500. Have we any other church composed entirely of working people living on the most meager wage, which can report a larger proportion of regular contributors or a larger amount contributed for self-support or for missionary objects? Surely a work which shows such devotion and fruitfulness deserves the generous encouragement of our Congregational constituency.

These results can be duplicated and extended in many foreign communities if we act promptly and aggressively. Our meager equipment is a great handicap, and our resources should be

so augmented that we may be able to provide to an increasing extent that institutional equipment which is especially required in these foreign-speaking communities where people need recreation as well as religion. We cannot hope to counteract the demoralizing influence exerted by secular organizations unless we supplement our preaching and teaching with those wholesome institutional ministries which are suited to attract and interest and enlist this rising generation of Bohemians, who during the next few years will either swell the ranks of our atheists and free-thinkers or go forth from these Bohemian churches and schools filled with the missionary spirit and with the spirit of stewardship to exert a growing influence along the lines of good citizenship and Christian service.

AN UNUSUAL PIECE OF CHURCH HISTORY

By Rev. Frederick L. Fagley, Cincinnati, Ohio

PLYMOUTH CHURCH, Cincinnati, Ohio, has had a varied history. In 1832, the Presbyterians established a church and erected a building. In 1861, there was a division among the Presbyterians throughout the Middle West, and this church withdrew from the Presbytery and became an independent organization. The Presbytery then sold the building to the German Lutherans, who moved it away. The organization did not entirely disintegrate, though it almost dwindled away. For the next twenty years various Sunday-schools were established in homes and schoolhouses, but there were no regular preaching services nor any active church organization.

Some efforts were put forth in 1881 to organize a Congregational church, but it was not until 1886 that the church was really organized and incorporated and a minister installed. Dr. Josiah Strong, who held a pastor-

ate in Cincinnati at that time, was one of the organizers.

The little society, composed of six families, began at once the erection of a temporary building, which was completed in 1887 at a cost of six hundred dollars and which has been used as a place of worship until the present time. About that time a promise was made of outside assistance in building a new church, and the people began work on the foundation at once. After they had invested about seven hundred dollars and no aid was given them, the work ceased. Following this attempt, there was a dreary delay for twenty-two years, with no appreciable advance. Three times during this period, subscription blanks were printed, but no campaign was ever launched. Children grew up, married, and reared families, living in the hope that sometime in some way, a church would be built. Through the vicissitudes of the years

there remained alive a spark of the old organization, which always maintained a Sunday-school and occasional preaching services.

In 1910, Superintendent E. S. Rothrock made a thorough survey of the field and decided that the time was ripe for a completion of the plans that had first been laid fifty years before. It was first in order to secure a building committee to have active supervision of the erection of a building, provided funds could be secured. It was decided to secure men whose names would carry with them the confidence of the community. Such a committee was finally obtained. These men were good, practical business men who agreed to care for the mechanical side of the building, but none of them would assume any responsibility for the financial part. They were not religious men, but the highest type of moral, intelligent business men, having an active interest in the welfare of the community at large.

The next thing in order was to acquaint the community with the plans and the determination of the church to erect a modern, up-to-date community church that would minister to the needs of the whole people. A "good fellowship dinner" was planned. The leading lawyer of the city was secured as toastmaster, and five good speakers were placed on the program. These men were all made to feel a personal interest in the proposed enterprise, and brought to the meeting words of encouragement and counsel. Then began the campaign to secure a large number of men for the dinner. A canvass was made of the entire community to find Protestant men not connected with any other church. They were circularized, visited, and invited, and every means used to draw them to the dinner. Eighty men sat down to the table. Not more than twenty had ever been in the little church before. The dinner was fine, the music good, and the addresses splendid. Each man paid twenty-five cents for his

dinner, and no collection was taken. But every man, with one exception, has since made a subscription to the fund. Many of them never before in their lives had ever given one cent to any church work. The banquet cost the church seventy-five cents a plate, and thus the expense was forty dollars; but this was the very best investment possible. Never again will any of these men feel that the church is a sponge, but rather that it is an organization seeking to give more than it gets.

The organization of the church was pushed as rapidly as possible. Workers were selected and their training begun. The great majority of the workers to-day have been developed out of the non-churchgoing class within the last two years. This has taken much time and infinite patience.

By October, the plans were far enough developed to warrant the beginning of a campaign. Dr. D. M. Pratt pledged his efforts to secure from the Church Building Society a grant and a loan if the people in the community showed interest enough to warrant the investment of denominational funds. Superintendent Rothrock pledged the backing of the State Conference for a few years to make



OLD BUILDING, PLYMOUTH CONGREGATIONAL CHURCH, CINCINNATI, OHIO



NEW BUILDING OF PLYMOUTH CHURCH, CINCINNATI

possible the advance. On the first Sunday of October, 1911, the campaign was inaugurated. Mr. Rothrock was present and took active leadership of the movement. After an address to the Sunday-school, the various classes organized as usual and the plan was put forward for each class to consider well the cause and pledge as much as possible to meet the cost of the proposed new church. The young ladies' class led off with a pledge to raise one thousand dollars in three years to pay half the cost of the organ. The young men's class pledged one hundred dollars per year for three years, and other classes pledged amounts varying from ten to fifty dollars, making a total of \$450 per year for three years pledged by the Sunday-school, in addition to the organ subscription. This amount is significant when it is realized that the members of the Sunday-school were mostly children from homes of working men, and that the enrollment was about one hundred and the average attendance about seventy-five. This was a year ago. The young ladies' class has raised more than \$350, and every class of the school has met its

pledge for the first year, some classes paying from five to ten dollars more than the pledge. The money has been raised by the children under the direction of the teachers in a great variety of ways, all interesting and affording splendid training for all the young people. The Sunday-school has increased in attendance about fifty per cent. during the year, the regular collection has averaged four cents per member outside the special

funds, and through it all there has been a splendid spirit of enthusiastic helpfulness. The Ladies' Guild pledged one thousand dollars on the three-year basis, and they have now paid almost half of the entire subscription in one-third of the time. On this same October Sunday we were able to secure from the congregation at the morning and evening services two thousand dollars in three-year pledges. The church, completed and furnished, will represent an investment of twenty-four thousand dollars. Of this we shall receive a generous grant from the Church Building Society, and we hope for a temporary loan. We have before us the task of raising about five thousand dollars. This is a huge undertaking, but now that the building is well under way and the people can see what we really hope to do, it seems possible.

We have a peculiar community, numbering about ten thousand people, rather isolated geographically. There are no railroads through the suburb, hence no factories. At least eight thousand of the people belong to the two Roman Catholic churches, one of these having a membership of 6,400

and a building costing \$250,000. The two thousand remaining are scattered, some 125 belonging to a close-union Baptist mission church, and 160 to a German Protestant liberal church. But by far the larger part of the trained church workers belong to some church down town to which they pay their money and give their service. This leaves us a parish of about one thousand people who are for the most part unchurched. Many of these were formerly Roman Catholics. Perhaps half our increase within the past year in the Sunday-school

has come from Roman Catholic families. Last Sunday a family of five who had been attending the Roman Catholic church up to a month ago were in our Sunday-school.

This is our work—to train our people in modern methods of church work, to lead them into a larger spiritual life, to unify the various elements, to arouse those who do not care for things eternal, to satisfy the discouraged strays from the Roman Catholic church; and through it all to build our church, maintain its services, and make it a great power for Christ in this needy community.

THE GRANDVIEW HEIGHTS CONGREGATIONAL CHURCH

By Rev. Fred L. Brownlee, Columbus, Ohio

THE work at Grandview Heights, a suburb of Columbus, Ohio, is not yet three years old. It was begun in a way quite complimentary to the denominational broad-mindedness of our day. Cards, on which were printed three questions, were distributed among the citizens—about one hundred families in all. These questions were: (1) Would you like to see a church in Grandview Heights? (2) What denomination do you prefer? (3) If we cannot have your denomination, which denomination are you willing to unite on by majority vote? The first question carried unanimously; the second was interesting in its variety; and the third by a slight majority was for a Congregational church, the Presbyterian church being second.

A completely graded Sunday-school was started before these cards were collected, and was called the Union Sunday-school. The only place to meet was in the schoolhouse. In this schoolhouse, on the 25th day of April, 1910, the church was formerly organized, with a charter membership

of ninety. Dr. Gladden administered the communion, and Dr. Burton extended the right hand of fellowship.

The church called a pastor at a salary of \$1,200, including \$600 aid from the Ohio Home Missionary Society the first year and \$400 the second year. The third year's work is already begun on the basis of independent self-support, with an accepted apportionment for benevolences of \$150. In the meantime, a beautiful stone edifice, with excellent Sunday-school accommodations and a well-equipped social room for social, dining room, and gymnasium purposes, has been erected at a cost of \$15,000. The church membership has grown to 160, and the Sunday-school to 150 with an average attendance of 115. A Ladies' Aid Society of sixty members is doing excellent work. A young people's society has been organized this fall with a charter membership of thirty-five. A Brotherhood for the general social, political, educational, and religious good of the entire community has also been organized this fall with a charter membership of forty-five.

The gymnasium is open every afternoon and evening except Wednesdays and Sundays from November to May, with about 130 enrolled in regular classes. We are expecting fifty men in the men's class this year. The men are now organizing four different competitive indoor baseball teams for the winter. In fact, the church has become the center of all community interests. A troop of Boy Scouts keeps the pastor young with lively cross-country and over-night hikes. We have one other novel feature in our church work which must not be overlooked, and that is the Junior Church. It has about fifty-five members. They have a special place in the church assigned to them, and remain for morning worship until after the sermonette. In the meantime they drop their "beginners' duplex" envelopes into the

collection basket. They are very proud of these envelopes. At thirteen or fourteen years of age, they are graduated into full membership in the "big church," after passing the pastor's instruction class.

The beautiful interdenominational spirit and the hearty co-operation of the Home Missionary Society have given this work an initial impetus that is sure to mean a strong union church for the community. The church is most grateful for this "first aid," but very happy to find itself self-supporting while still so young. It is also proud to return in a small way what has been given it. Eventually, this work will prove a fine financial investment for Congregationalism in Ohio and the world, as well as a moral and spiritual investment for the kingdom of God.

IN THE LIBRARY

NEW BOOKS OF SPECIAL MOMENT

THE NEW IMMIGRATION. By Peter Roberts, Ph.D. The Macmillan Co., New York. Pp. 366. Price, \$1.60 net.

Whatever Peter Roberts says regarding the immigration situation should be read by all our people. When one comes to think of it, it is not at all strange that such "immigrants" as Professor Steiner and Peter Roberts should discover their spiritual home among the sons and daughters of the Pilgrims. Neither is it strange that The Congregational Home Missionary Society should be *facile princeps* in the number of churches and missions sustained among foreign-born. Four hundred and twenty-nine churches and missions among twenty-three different nationalities places us well at the head of the list. We suspect that Peter Roberts's immensely valuable book will very speedily take the place it deserves in many hundreds of our ministers' studies. It gives us just the facts we need with regard to the Southern Europeans who are now

coming to America in such large numbers, and quickens our interest in them as *brother men* in need of the best things in our American life.

ECONOMIC BEGINNINGS OF THE FAR WEST. By Katharine Coman. The Macmillan Co., New York. Two volumes finely illustrated and with a most replete bibliography.

Many of the problems that face the church, East or West, have very definite economic backgrounds. Sociologists insist, from most careful study, that eight hundred dollars per year is the minimum income upon which an American family can properly subsist. The Government reports that more than one-half the families in America are living upon less than five hundred dollars per year! The method and form of ministry Christ's church shall utilize in behalf of this citizenship receiving but five-eighths of an adequate wage, is a problem that is ever present in faithful pastors' hearts. These two volumes set forth

in an illuminating fashion just what their title suggests—the story of heroic achievement in settling the West on the part of settlers who laid the foundations out beyond the Missouri for the “stately” empires that now remain. A much richer story might have been written with regard to the early missionaries who penetrated that Western land carrying in their brains the churches, schools, and colleges that so early took root and whose fruitage has so largely enriched the economic life of the West. But we are greatly indebted to Miss Coman for this very readable resumé of early pioneer conditions in the Far West.

Some idea of the cosmopolitan character of our population, especially among the laborers, may be gained from the fact that thirteen languages figured in the election of a delegate recently by the Employees' Benefit Association of a packing plant at East St. Louis, Illinois.—*Christian Endeavor World*.

What we get and keep for the sake of having, we lose, for we leave it behind. What we give away freely for Jesus' sake, for men's sake, we will find by and by that we have kept, for we have sent it ahead in a changed form.—S. D. GORDON.



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

NOVEMBER RECEIPTS

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Income	Legacies	TOTALS
1911.....	\$4,914.52	\$272.30	\$13.00	\$788.87	\$5,988.69	\$1,167.00	\$1,892.42	\$1,630.16	\$8,408.99	\$19,082.26
1912.....	8,548.41	129.33	31.00	869.50	4,578.24	425.50	1,568.35	2,275.98	1,916.72	10,764.79
Increase.....			18.00	85.63				645.82		
Decrease.....	1,366.11	142.97			1,405.45	741.50	324.07		6,492.27	8,317.47

FIRST EIGHT MONTHS OF FISCAL YEAR, ENDING NOVEMBER 30

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Income	Legacies	TOTALS
1911.....	\$28,449.49	\$841.96	\$224.49	\$10,655.90	\$40,171.84	\$11,667.55	\$16,947.90	\$11,508.13	\$72,289.35	152,584.77
1912.....	25,800.62	993.69	257.29	8,908.85	35,962.45	7,453.66	11,779.07	15,904.27	98,887.36	169,986.81
Increase.....		153.73	32.80					4,396.14	26,598.01	17,402.04
Decrease.....	2,648.87			1,747.05	4,209.39	4,213.89	5,168.83			

We leave the above statement to our readers for reflection. The large personal gifts we asked for last month have not yet come to us. We still have hopes in that direction. We venture to again call the attention of our friends, who believe in the future of Home Missions, to the Conditional Gift plan. Donors to this fund receive an unvarying income during their lifetime and at a much larger rate than received from savings banks or bonds. At death, every dollar goes for missionary work. The beginning of the new year is a good time to plan for such an investment. Write the Treasurer for particulars.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope. Field Secretaries, William W. Newell, D.D., 19 S. La Salle Street, Chicago, Ill.; New England office, Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

The Annual Meeting of the Congregational Church Building Society will be held on Thursday, Jan. 23, 1913, in Central Congregational Church, Brooklyn, beginning at 2:30 p. m.

Vice-President Philip S. Moxom, D.D., of Springfield, Mass., will preside.

The Annual Address will be given by the Rev. S. Parkes Cadman, D.D., pastor of Central Congregational Church, Brooklyn.

Other addresses will be given by Rev. Dr. W. W. Newell of Chicago; Mrs. Lydia Finger Harned of Vermont; Rev. Dr. Charles J. Ryder of the American Missionary Association; Rev. J. A. Solandt of Newark; Rev. Robert Seneca Smith of Poughkeepsie, N. Y.; Rev. Dr. J. W. Frizzell of Washington, D. C., and others.

The reports of the year will be given and the usual business will be transacted. Every church which has given to this work during the previous year is entitled to send its pastor and two delegates as voting members of the Society.

The annual dinner will be served at six p. m., which will be followed by after-dinner addresses.



The Rev. H. H. Wikoff, Field Secretary of the Church Building Society on the Pacific Coast, has concluded his campaign of two months in New England where he awakened great interest in the work of this Society in that part of our country which is having a remarkable development. The churches have greatly enjoyed his beautiful illustrated lectures, as well as his morning addresses. He has returned to San Francisco where his work as our Field Secretary has been increasingly successful.

A TEN DAYS' WYOMING CONFERENCE

By the Rev. John P. Sanderson, D.D.

THE Wyoming Congregational Conference made a record in the unique character of its twentieth annual meeting. It extended through ten days from October 24th to November 3rd; held its sessions in four different churches, making a circuit of one hundred and thirty miles by auto, team,

and railway; and aided in the dedication of three Congregational churches.

It was no small task to assemble pastors and delegates from the widely separated fields of this state of magnificent distances. The representatives from Cheyenne traversed Colorado, Nebraska and South Dakota, and those from the central and eastern part of

the state passed through both the last two states to reach their destination. The average mileage of the Wyoming delegates was more than a thousand miles. Under these conditions the delegation was limited in numbers. It comprised the efficient state official leaders, Superintendent and Mrs. W. B. D. Gray and Assistant Superintendent C. M. Daley, and a group of pastors who, though few in number, were of thorough training and wholly devoted to their work.

The Missionary Societies were

The assembling point was Sheridan, the second city of the state, on its northern boundary and in immediate view of the Big Horn Range of the Rockies which come into sudden and commanding view with their snow-covered summits as the Burlington train detours into the city. Sheridan made a remarkable four-fold growth of from two thousand to eight thousand people in the last census decade, and gives notice to Cheyenne that it expects to lead it by the time Uncle Sam makes his next enumeration. It



NEW CONGREGATIONAL CHURCH, SHERIDAN, WYO.
AND THE OLD CHURCH.

represented by Secretary Herring of the Home Missionary Society, Secretary Gammon of the Sunday-School Society and Assistant Secretary Sanderson of the Church Building Society. Miss Effie Chambers, of the Eastern Turkey Mission, represented the Woman's Board and gave a graphic description of the work of the Board in Turkey. Miss Alice Jewell, representing the Children's Rescue Work in Wyoming, and Bull Moose candidate for the legislature in this up-to-date state, gave interesting account of her work.

is the home of Mr. John B. Kendrick, the nearly successful Democratic contestant for the seat of United States Senator Warren. Mr. Kendrick is completing a hundred-thousand-dollar residence on a magnificent site overlooking the city. With a paved business street, a street car line to Ft. McKenzie, (the United States Military Post three miles distant), comely residences, good public buildings, and a large grazing country tributary, the prospect of steady growth and improvement is assured.

The Conference had its initial meet-

ing in the inland town of Buffalo, thirty-eight miles south of Sheridan. The distance was traversed in swift speeding autos in a little more than two hours, and compassed points of historic interest in the site of old Ft. Phil Kearney, near which occurred the Fetterman Massacre, and not far distant the noted Wagon Box Fight about which military records are responsible for the well-nigh incredible story of the slaughter of over a thousand Indians by thirty-two soldiers, barricaded in their wagon box corral, with the loss of only four of their number, each man averaging thirty-eight victims.

Vast irrigated farm and grazing lands; occasional dry farming on the higher slopes; high hills and deep valleys; the cattle on a thousand hills; the Big Horn snow-capped range to the right and the full moon ascending

has all the comforts and conveniences of modern life, except the railroad, and it is expecting that. Gravity water supply from the mountains, electricity, telephone communication, and residences on Sheridan Road which would grace its namesake in Chicago, and withal a hospitality which tested its guests to the limit are features long to be remembered. A generous luncheon at the church at noon and the assembling of all of the delegates for evening, now at one and now at another of the homes, not only promoted sociability but revealed the generous hospitality and ample resources of our hosts.

The Conference Session was opened Friday, October 25th, Moderator C. M. Daley presiding. Though the delegation was small, the sessions were well attended. Business was conducted in a most thorough-going



CONGREGATIONAL CHURCH AND PARSONAGE, WITH THE
STATE CONFERENCE, BUFFALO, WYO.

in the left; and the hills skipping before the vision like lambs as the auto speeded down and kerchugged up the recurring hills furnished an experience not to be forgotten and to be brought to an end by entering the village of Buffalo. Though forty miles from the railway, this village is not forty miles from civilization. Buffalo *was* long before Sheridan began. It

manner; reports were presented in printed form; committees were prompt in their action; the sessions were moderated with grace and dignity; the discussions were well sustained; and the three Secretaries from the East were utilized to the limit. Save for the limited number there was nothing to suggest that one was not attending a session of an Illinois or

Ohio Conference. The report of Superintendent Gray briefly epitomized the condition of the Wyoming churches, and that of Mrs. Gray, their relation to the Church Building Society. The latter revealed the fact that within a little more than a year, the Society had voted Wyoming grants and loans aggregating \$30,000 on a total investment of the churches of the state of \$80,000. There was an optimistic note in both these reports and in the reports from the churches, forecasting the assured development of our Congregational interests in Wyoming. Of significant interest is the fact that the Apportionment Plan has been most successfully operated by the Wyoming churches which have greatly exceeded the percentage attained by those of the entire country.

The crowning feature of the sessions at Buffalo was the dedication of the remodeled church building. The dedicatory sermon was by Rev. Frank L. Moore of Cheyenne, after which a remaining indebtedness of \$650.00 was raised with a margin of \$75.00 over the amount needed. The old edifice had been enlarged and moved upon a new cement basement wall, affording on the first floor fine facilities for Sunday-school and social purposes. The cost of enlargement and improvement was more than \$6,000. It was made possible by the generous aid of the Church Building Society. The pastor, Rev. Chas. G. Miller, and his excellent wife, have greatly endeared themselves to the community, and have given freely of their strength and means to the rebuilding of the church. They proved fine hosts in the gracious entertainment the Conference enjoyed. The three evening sessions of the Conference were given to addresses by visiting Secretaries, Dr. Gammon preaching the opening sermon, and Secretary Herring giving the closing address Sunday evening. The Sunday afternoon session was of special interest, as Pastors Paxton of Wheatland, Long of Lusk, Moore of Chey-

enne, and Dalzell of Shoshone spoke on different factors in successful church work.

The Conference rested at Buffalo on Monday, October 28th, awaiting the passing of a nor'easter which made exit from the town impracticable, but the clearing skies at night brought marching orders from Generalissimo Gray to be ready at 8:00 a. m. Tuesday for a thirty-two mile ride to Big Horn. At the appointed hour the party of thirteen, with two drivers, started in covered wagons, drawn by four horses, over the heavy roads to the next Conference meeting place. The two-hour trip by auto was now a long eleven-hour pull, with an hour's rest at Kearney where a dinner up to Wyoming standard awaited us. Closely packed together, the travelers passed a long day in enjoyment of the scenery, in forecasting the political crisis at hand, in matching tales of marvelous experience, and an hour after dark dragged their way slowly into the village of Big Horn.



CONGREGATIONAL PARSONAGE,
BIG HORN, WYO.

A late evening meal necessitated service at the unusual hour of 8:20 p. m., but not withstanding the lateness of the hour and the heavy roads, the church was comfortably filled by people from the village and the ranches to hear the Secretaries from the East. Pastor Track, of Aladdin, first gave a forceful address. Adjournment at ten, a night's rest and the caravans again led the way to Sheridan, ten miles distant. Dinner at the hotel

and at 2:45 p. m. by train twenty miles to Ranchester, whence six miles by team to Dayton, at the foot of the Big Horn Range, where a session was held Wednesday night and Thursday and included the re-dedication of the remodeled house of worship and the successful liquidation of a small indebtedness.

The return to Sheridan on Friday gave ample time for rest before the last great day of the feast was celebrated in the dedication of the handsome and thoroughly equipped new church edifice of the Congregational church of that city on the following Sunday. The new building stands on a slightly lot a block from the main business street for which the church had been offered but declined \$10,000. The new building has been erected at a cost, including furnishings, of a little more than \$29,000. It is purported to be the most complete and best equipped church plant in Wyoming. Its fine auditorium with spacious gallery seats 650 people, and the adjacent parlors and choir loft accommodate from 100 to 150 more. The furnishings are rich, plain and in fine taste and the workmanship of high order. The basement is well equipped and finely adapted to institutional and gymnasium features.

The splendid result is due in large measure to the efficient service of the building committee and its capable chairman, Mr. J. D. Thorn, to the splendid co-operation of the women of the church, and to the invaluable service of Chaplain John T. Axton, of the 18th U. S. Infantry, who is acting as pastor pro-tem and whose leadership has inspired confidence and the successful issue of this great undertaking. Handsome souvenir programs illustrated with half-tone cuts of the Church and of the Chaplain were distributed on dedication day. The



CONGREGATIONAL CHURCH AND PARSONAGE,
DAYTON, WYO.

audiences both morning and evening tested the capacity of the church. The dedicatory sermon was preached by Secretary Herring at the morning service, after which the endeavor to raise an indebtedness of \$4,500 was rewarded by subscriptions of \$4,200 of which the Women's Society pledged \$1,000 and the Sunday-school \$100. The Church Building Society aided the enterprise by a generous grant and



CHAPLAIN JOHN T. AXTON,
U. S. A.

loan. At the close of the evening session Moderator Daley declared the Wyoming Conference adjourned. Its ten days' session marked an era in the development of Congregationalism within the state and reflected large credit upon those who have had the superintendence of our Congregational interests in that interesting state.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Charles R. Brown, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

A REDUCTION THAT HURTS

THE Society has this fall been obliged to reduce the number of students who are receiving its financial assistance. Something that has not been done for more than fifteen years.

This was due to the pressing demands made upon the Society from institutions in different states which had reached such a crisis in their career as to involve their existence.

Congregationalists in these states earnestly urged the Society to come to the rescue of the colleges as they were greatly needed to supplement and reinforce the work of the Home missionary churches.

Congregationalists in Western States also called upon the Society to help them in the new and important service in behalf of Congregational students in State Universities.

These appeals could not be disregarded. They came from churches and leaders who naturally turned to the Education Society as their ally in their hour of stress.

Having its resources thus drafted for insistent and important services the duty of wisely distributing all funds in hand was exceedingly difficult and perplexing and the only way seemed to be to ask some of the applicants for student aid this year to do without it.

During the past few years the Society has received no personal gift

and no contributions from the churches designated for this department of the Society's work. For ten years no legacy has been designated for the use of young men preparing for the ministry.

But the time has now come when the churches should pay more earnest attention to the wants of needy young men giving themselves to the Christian ministry. While it may be true that sometimes this aid is unworthily received, and men take the help who do not need it, yet it is also true that the large majority of recipients are conscientious, worthy and promising men. If it is urged that men of ample accomplishments would not accept such aid, it must be remembered on the other hand that there are graduates from our schools who will not serve small churches, and the small church has as good a right to a pastor as the large and wealthy churches.

The men who are ready to accept calls to the smaller churches, should be recognized as among the most important workers in the entire field, for they are dealing with the vexed social problem of the day, the rural community. These men, therefore, are necessary to our social welfare, but there are too few of them.

The missionary superintendents in the West deplore the lack of efficient pastors for the small rural churches.

But the men who offer themselves

for this service, do not come from wealthy families, and they have very slender means of self-support for the four years in college and three in seminary. They eke out their living by self-help, scholarships in their institutions and the small appropriation from the Education Society.

A letter just received tells of a fellow-student who frequently goes without eating for twenty-four hours, because of the scantiness of his means.

The public knows little if anything of the economies, privations and the conscientious doling out of pennies for personal needs, but whenever it is known that one student, receiving aid, is extravagant or careless in the use of his money, the entire system of student aid comes under severe criticism.

The fact remains, however, that

faithful, wise, efficient pastors are needed for our rural communities, and for the most part they will come from homes where the income is insufficient to support sons seeking a higher education. Even with the aid received from the society, they will have to practice rigid economy. They are worthy men and will be a credit to their calling. They will guard the religious forces in remote communities and smaller towns and kindle in the hearts of youth, the fires of loyalty to church and state. Many of them will advance to pulpits of power in our cities. What better service can the Christian Church render than to help these young men fit themselves to preach?

The Education Society should not be obliged to turn down any worthy appeal because of lack of funds.



THE RELIGIOUS BACKGROUND IN NEW MEXICO

THIS is Thanksgiving Day. We have just returned from our morning service, and among the things mentioned to be thankful for were the Industrial School and all the friends who have planned, worked, and given to make it possible. As I thought of what this school means to our boys and girls, I wished I could reach all the friends and tell them that we teachers and pupils are indeed grateful to every one who helps in making this school what it should be for our Mexican boys and girls.

I wish to tell you if I can, about the opportunities which a school like this offers to these children.

Next Sunday at our regular evening service, our topic will be "What I am thankful for." Each pupil is to consider the question and give his answer, and I know perfectly well that almost every one of them will say that he is thankful for the chance to be at school. One sentence that occurs again and again in the language les-

sons of our pupils reads something like this: "I am so happy to be at school."

Now, I want to tell you something of our experiences along religious lines:

Last Sunday evening we had a religious service of unusual interest. It was a testimony meeting in which every pupil answered for himself the following questions:

"What am I—Protestant or Catholic?"

"Why am I what I am?"

"What do I wish to be?"

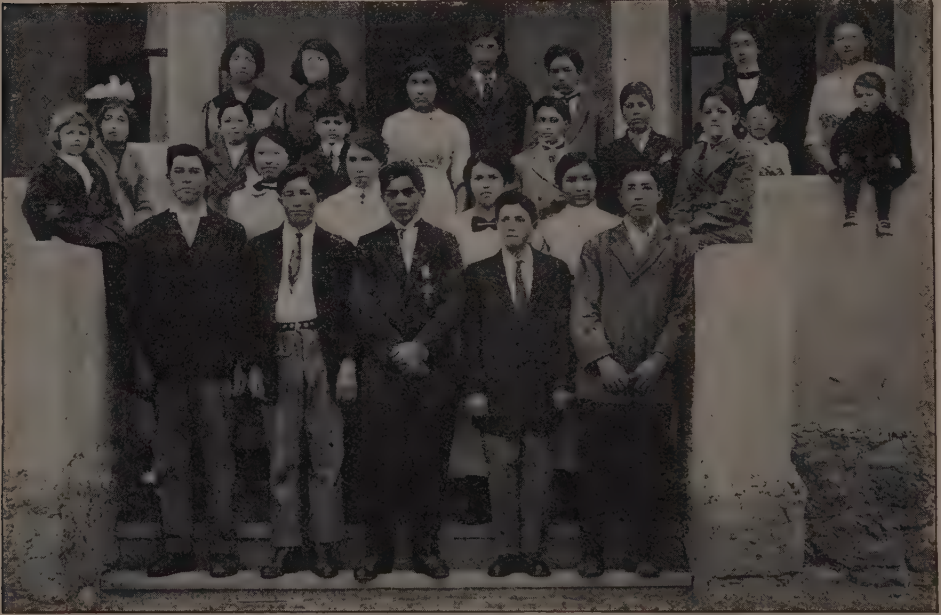
This meeting had been led up to by more aggressive work on this subject than we had seemed to be ready for heretofore. The more advanced pupils had had careful instruction in Mr. Heyman's weekly Bible class and the Catholic catechism had been studied under his leadership. The many good things in it were emphasized, while teachings not in accord with Bible teaching were pointed out to the pupils, who are constantly en-

couraged to read the Bible and see for themselves.

Of our thirty-two pupils, all but five are Catholic. None have a well-defined distinction between the terms Catholic and Protestant or Christian. The catechism study gave ample opportunity to point out these distinctions. The most delightful thing about the whole plan has been the keen interest of the pupils. In the beginning some of them were preju-

service mentioned this was brought out to a greater extent than we had realized by the eager earnestness with which they made their brief statements.

Naturally their reason for being Catholics was because their parents are Catholics. A number said that they wished to become Protestants. Our Protestant pupils brought out the fact that they were Protestants because they did not wish to *pray to*



WORTHY OF THE BEST WE CAN GIVE

diced, but the fairness of Mr. Heyman's teaching soon convinced them that their religious convictions are respected. All of our children are religious, some of them are very religious, but theirs is a religion which in no way raises their standard of morality. For most of them religion has no evident relation to truth or honor.

This is our great problem, to teach our children to relate their professions of faith to their daily life. We had had most encouraging evidence that some of them had begun to think along these lines, however. In the

images. This stirred the others to state emphatically that they did not pray to images and saints, but that they believed in God. This was the most important point about the whole discussion, for our Mexican friends pray to images and saints, as their Protestant fellow pupils living in the same towns with them well know.

Lemuel (twelve-year-old son of Mr. Moya, our native minister, at San Mateo), made the statement: "They do pray to images, for I have seen them myself carry images across the mountains on their backs and pray to them all night."

From Miss Mintier, our preceptress, who spent last year at San Mateo, I received the following explanation of Lemuel's statement:

"Doña Disiderià, an old woman of San Mateo, who came weekly to the house of the teachers as washer-woman, made a vow to Saint Francisco (whoever he is). His image at that time stood in repose at the church at Seboyeta, fifteen miles distant across the mountains. The substance of the vow was that if the saint would grant her a certain blessing, she would do him honor in a special way. The blessing must have been granted, for after a time the poor old soul set about fulfilling her part of the contract in this way:

"In the midst of winter she crossed the snowy mountains between San Mateo and Seboyeta. She made the journey on foot while two young girls accompanied her on horseback. It took her one long day to reach Seboyeta; she rested there for a day and on the third day returned to San Mateo carrying the image every step of the way. The latter was then set up in her home surrounded by burning candles. Friends had been invited, who with her spent the night in the performance of religious rites in honor of the saint. If this is not idol worship, what is it?"

In this connection you have doubtless heard of the "fiestas" of these Mexican villages. My account refers particularly to San Mateo, according to Miss Mintier. A certain day of the year is set apart for the honor of the saint. The priest comes for the occasion, and with mass the night before the saint's day the fiesta is begun. Early in the morning the people gather for the procession, the saint is taken from his shelf in the church (his clothes have been previously laundered for the event), and is carried by young girls at the head of the procession, through the village streets. Miss Mintier, who with her co-worker followed the procession last year, had a funny experience, owing to the fact that San Mateo has but one

street. When the procession had reached the end of the street it suddenly turned to go back and our teachers found themselves heading the procession.

After the religious rites are over a season of revelry follows. On November 21, the villages of San Rafael observe its saint's day. Our children from that town have heard from their friends of how the day ended in murder.

All the above tells you something of the religious environment from which our children come. We are trying to give them a different conception of religion. The Romish priests practically prohibit the reading of the Bible. At any rate, the Protestant Bible is condemned and the Catholic Bible is so costly that very few of the Mexican people are able to own one.

Here is our opportunity. We not only teach the Bible but we urge our boys and girls to read it for themselves. When they learn that there is but *one* Bible they do it eagerly, and most of them treasure the Bibles with which we supply them.

Surely we must reach all of these boys and girls whom we can accommodate. Every vacant place at the Industrial School would this year be taken if we had sufficient scholarship funds to take those who apply but cannot pay. They are all willing to work, but their work does not pay their expenses; often it increases them, for we have yet to teach them how to work honestly and profitably. Yet we must take them and give them the opportunities for which purpose this school was designed.

Our prayer is that your interest and help may continue, and that new friends will be found who, with their influence and means, will help us fill our school full next year. We have the children, and we know that God's more fortunate children in other places will give of their money so that our young people may learn God's will concerning them. TEACHER.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Robt. W. Gammon, D.D., 19 W. Jackson Boulevard, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, D.D., 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

FINANCES

The fact that the gifts for the Sunday-school Society showed a falling-off in September and October, gave anxiety. It is, then, very cheering to find that the gifts for November, are \$2,219.82 in advance of those of the previous year.

Other very cheering items can be noted. A number of men have given very generous sums for the work in districts in which they are specially interested. They have been so well satisfied with their investments that the amounts have been increased.

Another generous giver has been added to the list. A good Christian lawyer desired to have a representative on the field, and has entered into partnership with one of our devoted workers on the frontier. A bond of fellowship has been established between them, which gives promise of mutual joy and helpfulness.

As the books will be kept open for delayed gifts until January 10th, we cannot tell how the year closes.

FORWARD

The work for the calendar year has come to its close. Emphasis has been given to the educational readjustments in our Sunday-schools, in all parts of our great field. The missionary work, however, has by no means been neglected, and during the last nine months, 218 schools were organized, in places destitute of religious services. A vast number of schools, without any pastoral care except that of the Sunday-school Missionaries, have been encouraged and helped. A good number are rejoicing greatly in having a church home and pastoral care, with a united Christian community, as the outgrowth of early Sunday-school planting.

The Society year closes February 28th. There is yet opportunity for those who have not done their full share, to see that it is closed without indebtedness.

FOREIGNERS

Among the most cheering items from the field is that of closer co-operation of people of different denominations and different languages. This includes our Roman Catholic friends and Jewish brethren. In nearly every community there is a desire on the part of parents, that their children shall have religious instruction. The Sunday-school worker visits

all classes, and is able to bring them together on common ground. The items from Arizona and Montana, found in other columns, are illustrations of the broad, helpful service that is ministering greatly in the building-up of that which is noblest and best, throughout our great country.

SEVENTY-FIVE MILES FROM A SUNDAY-SCHOOL

By Rev. Joseph Pope, Missionary in Montana

At Delphia the Sunday-school started with an enrollment of twenty, which has since been increased to thirty-seven. There being no school building in the locality, it was decided to hold the sessions in a vacant building, with a curved roof, similar to a box car, covered with tar paper. This

attended a Sunday-school in thirty years. After having his interest in Bible study aroused, he found he had but a small Bible, the print of which was too fine. He went to the neighboring town and asked to buy a Bible. The storekeeper told me he had been in business twenty years, and this was



THE DELPHIA SUNDAY-SCHOOL, MONTANA

primitive structure has been carpeted and nicely seated, and decorated with flowers.

In this Sunday-school we found a lady, educated in Oberlin College, who had taught in the city schools of Billings, Mont. She married a splendid type of the Montana rancher. They have lived in the vicinity of Delphia for ten years and during that time the lady has attended public worship but five times, in Billings, seventy-five miles distant.

Besides her, I met a man, deeply interested in the Sunday-school, who comes twelve miles every Sunday, when the weather permits, and who had not, previous to the organization,

the first time anyone had asked to buy a Bible. He then ordered one through the missionary.

The superintendent of the school has been in the vicinity for twenty-eight years. Living for the most part of that time about seventy-five miles from the nearest church is not conducive to the development of religion. Like his neighbors, he devoted his time to the care of his growing stock business, but a few years since a little girl came to gladden the home, and her presence brought to his soul the consciousness of her spiritual needs. He is now an enthusiastic supporter of the Sunday-school, a regular attendant, and we trust, may become a strong

moral and spiritual factor in the community.

Out of this little Sunday-school we shall soon have a Congregational church.

MIGHTY MONTANA MIXING

By Rev. E. E. Smith, Missionary.

The Mountain View Sunday-school was organized in the home of a man from Wisconsin, who has taken a claim here. His wife is an Episcopalian. He was brought up a Catholic. He donated the money for song books, to supply the new school. He has eight children, and is ready to do anything to help religious services. He is so thankful that he offered to go to Fort Shaw, ten miles away, and help lay the foundation and plaster the new church there.

A Presbyterian family said they had been praying for a Sunday-school in the community. A Baptist family was very grateful that services were to be established. They had not seen a church in a year. There are several other families much interested. They are to let the Sunday-school "board around," as they used to say of teachers in rural districts back East. It is to meet in one home one Sunday, and in another the next week, and thus pass around the community. There is no schoolhouse or building for the school, except private homes. And it is now too cold to use our mission-ary tent.

MINISTERING TO CATHOLICS

By Rev. H. A. Deck, Superintendent Arizona and New Mexico

Humboldt, Arizona, has a large foreign population. Consequently the Catholic adherents are numerous. The nearest priest lives in Prescott, thirty miles distant. The superintendent of our Sunday-school is an ex-Catholic, and has succeeded in getting a number of the Catholic children into the Sunday-school. Some held aloof, the parents refusing to permit their children to come unless the Catholic catechism was taught.

One of the public school teachers

is now teaching a class in Catholic catechism during the study period. In the general opening and closing, they take part with the rest of the school. Our literature is given to them the same as to others. We regard this as a great opportunity.

CHEERING WORDS FROM BULGARIA

From Mrs. George D. Marsh, Philipopolis, Bulgaria, we have received a most interesting letter, from which the following is taken:

Many thanks for your increased grant of Sunday-school Golden Text cards for the third and fourth quarters of 1912. They have done good work, and I could find place for the same number next year.

One new Sunday-school has been opened the past year, but the numbers in our two largest schools have fallen off in these days of intense excitement. I hope they will come back again when the war is over. But for at least the first two quarters of 1913, please send us 500 cards.

We are distributing a great many of these Golden Text cards among our soldiers, going to the front, and to the sick and wounded in hospitals. The children are very much interested, and gladly bring their carefully treasured cards for "our soldiers." I expect to hear in coming years, as we have done since the Servian War of 1885, of men whose hearts were reached when soldiers, by the appeals of comrades, or by some of these little gospel messengers.

There is a wonderful spirit of prayer, of looking to God for guidance and success in this war, which, to our minds, accounts for the marvelous successes of our armies.

We are truly grateful to your Society for past help, while we beg for a continuance of your generous grants.

If you have not sent an offering, it can be done before the books close for the year.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR ELEVEN MONTHS OF 1911 AND 1912

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1911.....	\$11,913.80	\$11,023.74	\$5,657.45	\$ 8,590.65	\$1,903.36	\$ 39,089.00
1912.....	11,589.11	60,201.81	5,304.82	10,794.47	15,150.00	103,040.21
Gain.....	.....	\$49,178.07	.....	\$2,203.82	\$13,246.64	\$63,951.21
Loss.....	\$324.69	.....	\$352.63	.....	.....	.....

A reduction from the three vital sources of receipts, churches, individuals, and church societies such as Sunday-schools, women's and young people's organizations, of about \$1,500, is the story told by the above figures for eleven months of the fiscal year. By the time this item is read the twelve months will be completed. Will the figures show that the receipts from these three most important sources have exceeded those of 1911 by \$1,500? If they do not, it will be a fair question as to whether the living givers of our Congregational Churches are maintaining their interest in the claim and needs of the veteran ministers. If we bring into this comparison large gifts to the Endowment Fund, legacies and interest, the results show a gain from all sources over the eleven months of 1912 of \$63,951.21. This is a splendid showing and fills our heart with praise and thanksgiving. For the first time in the history of the Board the receipts within a year exceed \$100,000. They are \$103,040.21 for eleven months. If this standard could be maintained for the next ten years the ideal of the Board of an annual pension of ten dollars for every year the aged minister had been in the active service of the Congregational Churches, could be realized. Such a worthy and high ideal, so easy of attainment, should increase the activity and benevolence of all the workers in the cause of Ministerial Relief.

THE APPORTIONMENT AND MINISTERIAL RELIEF

A CHURCH treasurer in remitting to the Board's treasurer the annual offering said: "We are glad to say that this is quite an increase over our apportionment for 1912 and has been due to an every member canvass for mission-ary purposes which has been very successful." This is practical commendation of that feature of the apportionment plan known as "an every member canvass". The weakness of all church benevolences is that the contributions come from only a fraction

of the congregations. An "every member canvass" would easily double, in some cases treble and quadruple the number of givers. It would do away with the hazard of the annual offering falling on a rainy Sunday. It would secure the gifts of those who are so often unavoidably absent on the Sunday the offering is made. But best of all it would increase the intelligent interest of the people. It would enlarge and maintain a permanent constituency for the enterprises which at home and abroad translate the vision and the faith of the Church into the coming and permanency of the Kingdom of God in the world.

Those who have the work of Ministerial Relief in hand are asking for an annual income of \$100,000. The apportionment commission has granted \$40,000. This grant has never been attained. Until it is and is exceeded how can we secure an adequate apportionment? How can we get an apportionment of \$100,000 if we cannot secure the present apportionment of \$40,000. The "every member canvass" and appreciation of the needs and claims of old age, of the infirm minister, or his invalid widow and of his orphaned children, would settle the question and settle it right. Our faith is firm that if the one million Congregationalists of the United States knew the need and realized the just claim of their faithful ministers, now incapacitated for service, they would at once provide for them amply. We are expecting the apportionment plan to do this for Ministerial Relief. It will do the same for the other national societies.

THE TRICYCLE AND THE EAR TRUMPET

Our appeal in the last *Missionary* for a Tricycle and an Ear Trumpet has called out a good many letters. Perhaps not one of us who read that appeal, but wished he was situ-

ated so he could supply these articles. The first reply to the appeal secured the opportunity. A minister beloved by all who know him, who has served our churches with conspicuous success, was the successful bidder for the opportunity of supplying these articles. He wrote, "I was greatly interested in the minister who needed a tricycle chair and the other an ear trumpet. I read the article to my wife and daughter and we agreed to see that the men should have what they required. You will find enclosed my check for \$85, which will provide them. May they prove a comfort and help to fill the Christmas season with great joy."

We venture the prediction that while the two ministers and the secretary are most joyful over this splendid gift the greatest happiness belongs to that father, mother and daughter who gave the money that made the lame to walk and the deaf to hear.

THE CHRISTMAS FUND

This item is written on December 21st. The Christmas Fund to date is \$1,522.45. We are still hoping for the full two thousand. We are greatly cheered by the cordial, warm-hearted and spontaneous gifts to this fund. They come from rich and poor, old and young. Some of the gifts have come through the Primary Department of the Sunday-schools, some from men who earn small wages at hard labor. Ministers and members of their families have been among the most generous givers. It is really a beautiful method for Christmas giving and serving. It is so practical. It goes to those who are pre-eminently worthy and whose present need is not through any fault of their own but rather is the evidence of their heroic devotion to duty and self sacrificing spirit in all the years of their ministry. We hope the Christmas Fund of the Board may grow from year to year.

One beautiful thing about the Christmas Fund contributions is that so many of them come from the sons and daughters and grandchildren of ministers. The pastor of one of our largest churches writes, "I wanted to mention the Christmas Fund so much, and to ask that the sons and descendants of ministers contribute to it." A woman 80 years old enclosing a gift of \$5.00 wrote, "In memory of my father and grandfather." Many of the letters containing checks indicated that they were from the families of ministers. Their children arise and call them blessed.

THE LATEST APPLICATION

A widow. Eighty-three years old. She labored with her husband on home missionary fields for forty years. Her husband died twenty-six years ago. Shortly before his, death, which came suddenly, the life insurance company in which he held a policy failed. His was a total loss. The only daughter suffers severely from asthma. For twenty-six years they have struggled to get on and secure a home and have never applied for help until now. For eight years they have lived in their modest little home trying to carry and pay off a mortgage. At last the inevitable has arrived. Foreclosure has begun and they have lost their home and as she writes "we have to go." "I am asking the Lord to give us a home the little while I will need one. I am not strong but can do my own writing and many other things. I ask you to pray for us that God will help us."

This pathetic case illustrates the heroism of the veterans. For twenty-six years this widow and her invalid daughter refused to ask for aid and fought the hard battle for existence alone. Now surely they are entitled to the practical sympathy of the churches. This Board, as the agency of the churches for just such emergencies, gladly extends the helping

hand and would have done so long ago had it known of the need. What a blessing to this venerable mother of the Church that some provision, even though not fully adequate, has been made for her comfort and others like her, who after years of toil in the ministry or as members of ministers' families come to old age without the comforts of life.

THE CLOSING FISCAL YEAR

With about ten days left of the fiscal year and counting the receipts so far for December, which are about \$3,500, we believe we can see a clean slate for the new year. With all bills paid, nearly \$27,000 paid to pensioners—the largest amount in the history of the Board—nearly \$75,000 added to the Endowment Fund, which now totals more than a quarter of a million, we come to the close of the year with hearts filled with praise to God.

Yet the ever present problem of funds confronts us the first day of January. On that day we must pay to the pensioners the first quarter of 1913, which will require nearly \$7,000. The receipts of the next twelve days will determine how much of that \$7,000 will have to be borrowed. It will not be a large amount at most, for interest receipts on January 1, 1913, will prove most helpful. We will not climb that hill till we get to it. There is one feature of the situation, however, which always distresses us; and that is the small average of payments to pensioners. In 1911 it was \$180. In the Presbyterian church it was \$283. And there are many of our aged ministers who need the Board's help, but do not apply because they are sure others are more needy and there is not enough for all. An annual income of \$100,000 available for relief work would meet the requirements of the situation. We Congregationalists are well able to give this sum. Why not give it then?

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy B. Guild, 1325 Clay St., Topeka, Kan.; Vice-President-at-large, Mrs. C. R. Wilson, 69 Frederick Ave., Detroit, Mich.; Vice-Presidents: Mrs. H. E. Birdseye, Glen Ridge, N. J.; Mrs. W. W. Newell, 244 Wesley Ave., Oak Park, Ill.; Mrs. J. C. Luckey, 560 Elm St., Portland, Ore.; Mrs. Frank E. Jenkins, Demorest, Ga.; Recording Secretary, Miss Annie A. McFarland, 203 No. Main St., Concord, N. H.; Corresponding Secretary, Mrs. W. C. Wheeler, 1316 College Ave., Topeka, Kan.; Treasurer, Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, 141 Crafts St., Newtonville, Mass.

THE PLACE OF PRAYER IN THE MISSIONARY MEETING

It might almost be called the problem of prayer. The typical missionary meeting is made up of a mixture of diverse elements gathered for an hour once a month, drawn by various phases of interest, and intent on many activities, barely dropped at the beginning of the meeting and waiting to be snatched again at its close. The saints of a church are always at the missionary meetings, with their intelligent sympathy and prayerful interest a real asset.

However, we are not all saints and every gathering will show a certain group of the club-woman type, alert and eager intellectually, attracted not so much by the spiritual need and power of missions, as by the clever, capable management of educational and philanthropic detail, not always sure of the need of religious emphasis, but consistent in advocating a high moral tone. Nearly always there is to be found, too, a certain number of (so far) uninterested women, charmingly attractive, inconsequent souls, who have been put on the Nominating Committee or who have, under pressure, accepted a part on the program of the day,—women who are alarmed at the idea of public prayer and who could easily be bored by the whole meeting.

To gather into one unified whole a group so radically different in its con-

stituent elements is the task put before the leader of a meeting, and the greatest share of responsibility falls on the leader of the devotional service. We plan and scheme for weeks over the program for our meetings and leave to the casual choice of a hurried few minutes the thought of the keynote of the meeting, the getting power from on high through fervent effectual prayer. The devotional part of the hour is usually very brief and not seldom mechanical, which gives the name to point one, that the place of prayer should be much greater than it is in our meetings.

Is it an accurate measurement of our need of prayer to allot ten minutes in an hour to prayer, the very basis of our unity in Christ, and give the other fifty minutes to an abstract consideration, no matter how well presented, of the work that other prayers have made possible?

The second element that seems to be essential is preparation on the part of the devotional leader. In preparation I should include the choice of the person to lead, by no means a small matter, and the person once chosen a conscientious, prayerful, determined making ready with a realization of the difficulties to be met, of indifference, lack of knowledge, lack of co-operation, and with a firm resolve to make the moments tell, to make her comments clear, her voice heard, and the message of prayer powerful and compelling. In some larger gatherings of county and state work, when

the meetings are usually held in a church auditorium, where even a clear-voiced woman is apt not to be heard, a helpful variation of the usual service is the use of a prayer hymn, introduced in a few words by the leader and sung softly by the seated audience with only the chord given by the piano. Such a service, using such hymns as "Oh, Master, let me walk with Thee" and others of our loved devotional songs, may be made a remarkably helpful one, full of deep inspiration for every woman, and participated in by all.

"Prayer is the soul's sincere desire" and it is more. It is a means of creating an atmosphere of desire so sincere that it compels an appreciation of the meaning and necessity of God's work on earth.

A means of power so accessible and so efficient we cannot afford to miss or undervalue.

MRS. OSCAR E. MAURER.

REPORT OF THE ANNUAL MEETING

The seventh annual meeting of the Woman's Home Missionary Federation was held on Monday, Oct. 21, in the First Congregational Church, Buffalo, New York, the president in the chair.

Twenty-five representatives were present from fourteen State Unions, and eight other states responded by letter or telegram, leaving ten Unions which made no reply to the invitation to be present. Devotional exercises; the roll call of states, reports from the corresponding and editorial secretaries, and the treasurer, some slight changes in the constitution and by-laws, papers upon various timely topics, messages from secretaries of our national societies, and the election of officers, occupied the afternoon of the business session.

The names of the officers elected appear at the head of this page.

The public meeting on Tuesday morning was one of deep interest. Devotions were led by Mrs. C. R. Wilson. Addresses were made by Miss Mary C. Collins of Iowa, upon "Our First Americans," by Mrs. Chas. H. Small of New York, upon "Laying the Corner Stone," by Mrs. W. C. Wheeler of Kansas, upon "New Developments" and Mrs. Wm. W. Peabody of New York gave a touching "Story of a Minister's Wife." Miss Miriam L. Woodberry of the C. H. M. S. spoke of the

Home Missionary Text Book for the year.

The meeting closed with the singing of "America," followed by prayer and benediction by Rev. Frank S. Fitch of the First Church. After this meeting the delegates and friends repaired to the Auditorium for the Federation Luncheon.

After doing justice to the bountiful repast, two most interesting addresses were made by Miss M. Alice Isely on "Christian Education in Utah," and by Miss Anna Gavlik on "Our Latest Americans."

MISS MCFARLAND.

TOPIC FOR FEBRUARY, 1913

INTERDENOMINATIONAL DAY OF PRAYER FOR HOME MISSIONS.

Following the custom of preceding years, the last Thursday of February has been designated as an Interdenominational Day of Prayer for Home Missions. Wherever possible it will be well to make this meeting a union meeting for the women of all denominations in the community. Great care should be taken by those in charge in selecting those who are to take part in the meeting, in order that it may be truly devotional and inspirational.

The general theme of the excellent printed program which has been prepared is "Our Country—God's Country." Owing to the length of this program we can merely comment briefly upon it here. It is designed for two sessions, and the suggestion has been made that luncheon could be served at slight expense between the two sessions, thus affording a chance for pleasant sociability and, in a union meeting, for the exchange of helpful suggestions in regard to methods of words, etc.

SECTION I deals with particular localized problems, *i. e.*, American Indians, Negroes, Immigrants, the Frontier, Island Possessions, Rural Regions, and Cities.

SECTION II deals with national and general problems. Brief statements of the problems of Race, Mormonism, Ignorance, and Indifference, and their effect upon our national life, furnish abundant material for an interesting session. The printed programs, containing all hymns and responses, can be secured about February 1, at the rate of 50 cents per 100 copies, from Mrs. W. C. Wheeler, 1316 College Ave., Topeka, Kansas, or from denominational headquarters.

The Sunday-schools are asked to make the work of the Congregational Home Missionary Society the subject of their Mission Study for January. The Society will be glad to furnish literature on its work upon request at its office, 287 Fourth Avenue, New York.

CONGREGATIONAL BROTHERHOOD OF AMERICA

HENRY A. ATKINSON, Secretary, Room 911, 19 So. La Salle Street, Chicago, Ill.

Several important conferences have been held during the last month in relation to the Social Service work of the denomination under the auspices of the Brotherhood. Secretary Atkinson and Mr. Beardsley met the men of Massachusetts in a number of such group conferences during November. As the program of the Brotherhood becomes more definite the place of the National organization becomes clearer in the minds of the men. There is some form of men's work in a large majority of our churches. To these groups, by whatever name they may be called, the National Brotherhood offers its services and help.

The Pilgrim Church in Cleveland, Ohio, is doing two things: serving its community and building up its own constituency. Dr. Bradley is preaching to large audiences. Through the wide ministry of the church practically every part of the parish is being reached in a most helpful way.

Pilgrim Church is also reaching folks that heretofore have been out of touch with the church. Through the gymnasium and gymnasium classes a group of Magyar girls in a factory near by, are being brought under its influence. Its library, which is a branch of the city library, its school of music, its recreational opportunities, and industrial features, all carried on under the direct leadership of Mr. Mowbray, make the building a very hive of industry. Any one who thinks that the church is not making good ought to visit this busy corner in the busy city of Cleveland and see how one church is meeting the situation.

The obligation of men to join the church rests not upon the fact that

joining the church will make a man a Christian, or make him perfect, or give him any privilege or sanctity above that of other men, but it will give him the opportunity for developing all of these graces and will offer him the finest possible field in which he may serve his fellow men.

During the Quadrennial meeting of the Federal Council of the Churches of Christ in America, held in Chicago, December 3rd to 9th, there was an important meeting of the Social Service Agencies of the different denominations. Sixty men representing thirty communions spent two days in discussing the nature and phases of the social problem, together with the methods of Social Service and the relation between the Federal Council Commission and the denominational Commissions. At present, there are seven of the leading denominations which have special social service agencies, and in three of them the Brotherhood work is connected with that of social service.

The immediate task in which all of our Brotherhoods should interest themselves in that of securing legislation in the various states which will grant one day's rest in seven to all workers. To make a start in this most important work every Brotherhood, through the Social Service committee, should ascertain what the Sunday Labor Laws for the state are and how well they are being enforced.

It is urged that any one who knows of a striking piece of work that is being done by the Church or Brotherhood should write to the Editor of this department in order that the news may be passed along.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

November, 1912

MAINE—\$14.00.

Farmington Falls: Blake Mem., 7. Harrison: 7.

NEW HAMPSHIRE—\$2,033.00 (of which legacy, \$1,900.00).

Bedford: Estate of Stephen C. Damon, 1,900. Concord: A Friend, 1. East Sullivan: 12. Ep-ping: 7. Keene: First, 75. Manchester: H. P. W., 1. Milford: K. F., 1. North Barnstead: First, 5. Orford: 17.50. Temple: 13.50.

VERMONT—\$162.17.

Vermont Dom. Miss'y Soc., J. T. Ritchie, Treas., 99.18.

Brookfield: First, 3.38. Burlington: First S. Sch., 28.61. St. Johnsbury: South, 25. Sheldon: 6.

MASSACHUSETTS—\$1,345.47 (of which legacy \$16.72).

Mass. H. M. Soc., Rev. J. J. Walker, Treas., 119.19.

Amesbury: Main St., 22.58. Andover: C. C. T., 7.50. Belmont: Plymouth, 22.95. Beverly: Second, 5.37; Dane St. S. Sch., 6.73. Boxford: First, 14. Chelsea: 1st, 37.50. Chicopee Falls: Second, 24.60. Danvers: S. S. D., 3. Dedham: First, 53.25. Dorchester: Second, 58.28. Dracut Center: 5.21; Y. Lad. Soc., 2.50. East Charle-mont: 3. Erving: 6.47. Fitchburg: F. C. H., 5. Florence: 43. Georgetown: First, 12.32. Haverhill: West S. S., 22.61. Leominster: F. A. W., 15. Littleton: Ortho., 7.31; S. Sch., 2; End. Soc., 1. Lunenburg: 4.55. Middleton: A. E. M., 1. Natick: S. I. C., 5. Newbury-port: Estate of H. M. Savory, 16.72. North-boro: A Friend, 5. Roxbury: L. E. R., 1. South Amherst: C. M. L., 25. Southampton: 70; C. E., 1. Spencer: First, 20. Stockbridge: M. T. G., 1. Sturbridge: 6.50. Taunton: C. M. R., 50. Ware: Silver Circle, 10. Whitins-ville: C. L. W., 25. Worcester: Union, 35.33. Woman's H. M. Assoc., Miss E. A. Smith, Asst. Treas., 568.

RHODE ISLAND—\$23.51.

East Providence: Riverside, 4.51. Pawtucket: Park Place, 19.

CONNECTICUT—\$1,743.68.

Missionary Soc. of Conn., Rev. J. S. Ives, Treasurer, 379.35.

Darien: W. M. N., 2. Farmington: S. Sch., 10. Groton: 11.27. Harwinton: 17.05. Mans-field: S. Sch., 3. New Haven: Grand Ave., 26.07; United End. Soc., 5. New London: Sec-ond, 666.65. Northford: 10. North Haven: 53.37; C. A. B., 1. Ridgefield: First, 2. Sey-mour: 34. Southington: First S. Sch., 5.71. Stony Creek: Ch. of Christ, 25. Stafford Springs: 153.78. Thompson: 19.35. Westport: 2.08; J. D. B., 1. Woodbridge: 30.

Woman's H. M. Un., Mrs. J. B. Thomson, Treasurer: Ellington: L. B. Soc., 72. Hart-ford: First I. W. H. M. Club, 200. Sharon: Aux., 14. Total, \$286.00.

NEW YORK—\$191.31.

N. Y. H. M. Soc., Rev. C. W. Shelton, Treasurer: 83.29.

Brooklyn: South S. Sch., 25. Deer River: 3. Denmark: 5.25. East Bloomfield: First, 11.75. Elbridge: 9. Lebanon: 9.52. North Pitcher: Ladies, 3. Osceola: M. L. C., 1. Port Leyden: First, 19. Richmond Hill: 8.80. Syracuse: A Friend, 1. Warsaw: Y. Lad. S. Sch. Class, 7.50. Woodville: 4.20.

NEW JERSEY—\$378.91.

East Orange: First, 66.54; Trinity, 248.25.

Montclair: H. F. S., 50. Jersey City: Waverly S. Sch., 4.12. Upper Montclair: E. B. V., 10.

PENNSYLVANIA—\$44.20.

East Smithfield: 8.30. Guys Mills: 3.50. Kane: 23.50. Philadelphia: Central S. S., 3.90. Susquehanna: Oakland S. Sch., 5.

DISTRICT OF COLUMBIA—\$280.00.

Washington: First, 255; End. Soc., 25.

GEORGIA—\$17.95.

Albany: 2.30. Atlanta: Union, 5. Hoschton: 1.55. Meansville: 1. Tucker: Union, 3.20. Waycross: White Hall, 4.90.

ALABAMA—\$1.00.

Section: Plymouth, 1.

FLORIDA—\$17.91.

Destin: 6. Melbourne: First, 11.91.

TEXAS—\$90.00.

Dallas: Central, 90.

OKLAHOMA—\$30.65.

Doby Springs: First, 10. Drummond: 12. Oktaha: First, 8.65.

ARIZONA—\$11.70.

Crown King: 2.50. Dewey: 1. Humboldt: 70c. Mayer: 1. Tombstone: 6.50.

TENNESSEE—\$15.00.

Johnson City: F. A. C., 15.

KENTUCKY—\$10.00.

Berea: J. W. R., 10.

OHIO—\$208.98.

Cong. Conf. Ohio, Rev. J. G. Fraser, Treas., 169.62.

Oxford: G. L., 15. Shandon: 24.36.

INDIANA—\$103.50.

Fort Wayne: Plymouth, 87.50. Mich. City: Im. Ger., 16.

ILLINOIS—\$180.58.

Cong. Conf. of Illinois, J. W. Iliff, Treas., 130.58.

Payson: J. K. S., 50.

IOWA—\$230.80.

Cong. Conf. of Iowa, A. D. Merrill, Asst. Treas., 220.30.

Dubuque: S. J. W., 10. Wauwacoma: H. J. H., 50c.

MISSOURI—\$3.00.

Springfield: J. F. G., 3.

MICHIGAN—\$181.10.

Mich. Cong. Conf., J. W. Sutherland, Treas., 181.10.

WISCONSIN—\$109.64.

Wis. Cong. Assoc., L. L. Olds, Treas., 109.64.

MINNESOTA—\$80.10.

Minn. Cong. H. M. Soc., Rev. G. R. Mer-rill, Sec., 26.10.

Austin: J. A. D., 2. Lake City: Swed. S. Sch., 2. Minneapolis: Fifth Ave., 50.

KANSAS—\$71.40.

Hoisington: Ger. Evan., 60.40; Ger. St. Pauls, 11.

NEBRASKA—\$147.00.

Nebraska Cong. H. M. Soc., Rev. S. I. Hanford, Treas., 50.

Friend: Ger., 13. Norfolk: Ger., 9. Lin-coln: Salems Ger., 25. Sutton: Ger., 50.

NORTH DAKOTA—\$36.84.

Received by Rev. E. H. Stickney: Cayuga: 2.96. Elbowoods: 3.50; S. S., 3.50. Farlan: S. O., 1. Fessenden: 2.50. Rutland: 1.08. Total, \$14.54.

Dwight: 7.25. Eldridge: 3.50. Marmarth: 64c.; Individuals, 1. Minot: 55c. New England: First, 2.86. Velve: 6.50.

SOUTH DAKOTA—\$129.99.

Received by Rev. W. H. Thrall: Canova: 30. Centerville: 15.75. Cottonwood: 12.39. Custer: 10. Rapid City: D. J. P., 10. Redfield: 30.45. Red Owl: 1.05. Red Stone: 5.75. Spearfish Valley: 1.85. Sunbeam: 2.25. Total, \$119.49.

Sioux Falls: Ger, 10.50.

COLORADO—\$65.65.

Henderson: Rose Hill S. Sch., 3.15. Montrose: Ger., 5. Raven: T. P. R., 57.50.

MONTANA—\$59.45.

Absarokee: 2.50. Fallon: Ger., 40. Malta: 35c. Plevna: Ger., 15. Rothiemay: 1.60.

IDAHO—\$40.00.

American Falls: 1st Ger., 40.

CALIFORNIA, NORTH—\$100.

Oakland: W. H. C., 1.

CALIFORNIA, SOUTH—\$100.

Mountain Lake: E. L. K., 1.

OREGON—\$277.72.

Freewater: Federated, 1.44. Hillsboro: First, 9.36. Ingle Chapel: 8.37. Ontario: 4. Oregon City: First, 18.55. Pendleton: 15. Portland: First, 200; University Park, 6. Sherwood: Ger., 15.

WASHINGTON—\$150.60.

Everet: Swed., 7. Odessa: Hoffnungsburg Ger., 28.60; Ger. Pilgrim, 40.20. Peshastin: Ger., 18. Quincy: Salem Ger., 31.80. Ritzville: First Ger., 25.

SUMMARY.

Contributions	\$6,572.09
Legacies	1,916.72
Interest	2,165.89
Literature	110.09
	\$10,764.79

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November, 1912.

Barre, Vt.: W. M. S., bbl. and pkg., \$51.15. Briarcliff Manor, N. Y.: W. S., 1 box, \$75.48. Bridgeport, Conn.: Black Rock Ch. L. A. S., 1 bbl., \$152.50. Burlington, Vt.: First Ch. W. A., box and bbl., \$112.46. Cincinnati, O.: Walnut Hills Ch., 1 box, \$100. Edwardsville, Pa.: Welsh Ch. Y. W. M. C., 1 box, \$142.34. Essex, Conn.: L. H. S., 1 box, \$90.43. Glen Ridge, N. J.: W. M. U., 2 boxes, \$215.84. Lockport, N. Y.: Missy Dept., 1 box, \$74.42. New Britain, Conn.: First Ch. M. S., 1 box, \$180. New Haven, Conn.: Pilgrim Ch. H. M. A., 1 bbl., \$91; Humphrey St. Ch., box and bbl., \$87.50. New Milford, Conn.: First Ch. L. S. S., 2 bbls., \$75. New York City: B'way Tab. Soc. for Woman's Work, 1 trunk, \$100.92. Oberlin, O.: First Ch. H. M. S., 2 bbls., \$65; Second Ch. L. S., 1 box, \$66; draft, \$50. Redding, Conn.: W. H. M. U., 1 box, \$76.42. Stratford, Conn.: W. H. M. S., 2 bbls., \$177. Torrington, Conn.: L. S. S., 1 box, \$78.43. Upper Montclair, N. J.: Christian Un. Ch. W. M. S., 7 bbls., \$415.84. Wellsville, N. Y.: First Ch., 1 box, \$113.47. Total, \$2,591.20.

STATE SOCIETY RECEIPTS

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. T. Ritchie, Treasurer, St. Johnsbury.

Receipts for October, 1912.

Bellows Falls: 55.03. Burlington: First, 75. Fairlee: 9. Holland: 5.75. Marlboro: 1.41. Newbury: First, 60; C. E. Soc., 5. Weathersfield Bow: 5. Woodstock: 51.38. Vt. Missionary, 2.84. Interest, 24. Total, \$294.41.

Receipts for November, 1912.

Berkshire: 2nd, 5.25. Brookfield: 2nd, 15. Chelsea: 15.66. Hardwick: 11.50. Leicester: 2. Londonderry: 10. Saxton's River: 30. Shoreham: 8. Warren: 2.53. Westmore: 5. Interest, 390.11. Vt. Missionary, 3.35. Total, \$493.45.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. J. J. Walker, Treasurer, Boston.

Receipts for October, 1912.

Andover: Ballardvale, Union, 30.06. Barre: 43.90. Boston: Brighton, 26.88; Dorchester, Pilgrim, 150; Roxbury, Eliot, 314.78; Central, Jamaica Plain, 40; South, Phillips, 60; Mt. Vernon, 66.46. Brookline: Harvard, 383.38. Cambridge: Pilgrim, 24.18. Chatham: S. S., 4.50. Cohasset: 2nd, 33.56. Dana: 5. Deerfield: W. Union, 2.55. Dover: 2.43. Falmouth: 1st, 46.08. Fall River: Central, 78. Fitchburg: German, 7.25. Framingham, So.: Grace, 51.04. Gardner: Finn, 1.70. Gill: 6. Granby: Ch. of Christ, 9.59. Hardwick: Gilbertville, 94.33; Calvinistic, 12. Haverhill: Center, 28.25; North, 200. Holland: 10.00. Ludlow: 1st, 7. Medfield: 2nd, 8. Mills: 8.54. Millville: Swede, 3. Natick: 1st, 5; So. Eliot, 3.50. New Bedford: 1st, 13. Newton: Auburndale, 50; Eliot, 95. Northridge: Whitinsville, Extra Cent a Day Band, 14.34. North Orange: 3.15. Philipston: C. E., 1.50. Plymouth: Chiltonville, 8; Manomet, 7.20. Quincy: Finn, 1. Rockport: 1st, 7.27. Salem: Three chs., 26.12. Sandwich: 19.25. Southbridge: Elm St., 20.50. South Hadley: 1st, 16.17. Sudbury, South: Mem., 5.55. Swampscott: 1st, 10.54. Wakefield: 1st, 38.38. Waltham: 1st, 18.50. Wellesley Hills: 1st, 45.69. Wenham: 15; Friends, 50. Westboro: 91.10. Whitman: 1st, 14.95. Winchester: 1st, Friends, 23. Designated for salary of W. S. Anderson, Shelburne Falls: Chs. of Franklin County, 75; for salary of K. Bedrosian, Lawrence: Armenian, 100; for salary of M. D. H. Mousigian, Northbridge: Whitinsville Armenian, 32; for salary of G. Merlino, No. Plymouth: Italian, 75; for salary of J. M. Kyle, Boston: Missionary and Ch. Extension Soc., 75.

Woman's Home Missionary Association, Miss Lizzie D. White, Treasurer. For salaries, 50.

SUMMARY.

Regular	\$2,362.17
Designated for salary of W. S. Anderson	75.00
Designated for salary of Lawrence Armenian	100.00
Designated for salary of Whitinsville Arm	32.00
Designated for salary of Italian pastor	75.00
Designated for salary of J. M. Kyle	75.00
W. H. M. A.	50.00
American Missionary	.50
	\$2,769.67

THE MISSIONARY SOCIETY OF CONNECTICUT.

Rev. Joel S. Ives, Treasurer, Hartford.

Receipts for October, 1912.

Bristol: 65. Canterbury: 13.25. Centerbrook: 2.99. Chaplin: 7.01. Collinsville: Swd., 5. Cornwall: 1st, 10. Dayville: 15. East Canaan: 14.34. Exeter: Liberty Hill Mission, 22. Georgetown: 5. Griswold: 15. Guilford: 1st, 6.15. Hadlyme: 6. Hartford: 1st, 196.07; Wethersfield Ave., 11.63; Italian, 10. Madison: 31.72. Milton: 25. New Britain: South, 10. Old Saybrook: 20.09. Sherman: 40. Simsbury: 30.66. Somersville: 9.06. Southport: 25. Stamford: Swd., 8. Suffield: 40. Torrington: French, 5. Waterbury: Swd., Mission, 4. West Avon: 8. West Haven: 45. Wilimantic: 12. Undesignated, 632.25. Special, 85.72.

NEW YORK HOME MISSIONARY SOCIETY.

Chas. W. Shelton, D.D., Treasurer,
New York.

Receipts for September, 1912.

Buffalo: Plymouth, 5; Fitch Memorial, 5. East Rockaway: 24. Hopkinton: 10. Lawrence: 2. Lisle: 8. Newburgh: First, 9.60. North Pelham: 18. Oswego: 25.01. Pine Island: 7.21. Wadhams: 5. Willsboro: 26. Total, \$144.82.

Receipts for October, 1912.

Brooklyn: Italian, 30. Buffalo: First, 100. Carthage: 3.09. Coventryville: 8. Elizabethtown: 4.96. Lisbon: 12.10. New Rochelle: Swed., 3. New York City: Harlem, 3. Ogdensburg: 10.38. Orient: 36.10. Pine Island: 33.25; H. E. Ranney, 50. Rensselaer Falls: 12.70. Savannah: 4.50. Seneca Falls: 12. Sherburne: 420.63. West Winfield: 13.55. White Plains: 97. Willsboro: 4.20. Woodville: 10. Total, \$868.46.

Receipts for November, 1912.

Binghamton: First, 241.80. Brooklyn: Tompkins Ave., 800. Buffalo: Fitch Memorial, 13.50. Dunton: 18. Hornby: 1.60. Kiantone: G. E. K., 5. Jamestown: First, 25. Lockport: First, 46.80. Oswego: S. S., 15.48. Pitcher: 4.80. Richford: 10. Riverhead: Sound Ave., 32.23. West Groton: 14. W. H. M. U., Brooklyn, 80.50. Total, \$1,308.71.

MICHIGAN CONGREGATIONAL
CONFERENCE.

C. A. Gower, Treasurer, Lansing.

Receipts for October, 1912.

Honor: 6. Roscommon: 2. Echo: 75c. Rapid River: 16.67. Onondaga: 6. Baldwin: 3. Grand Rapids: 2nd, 23.50. Grand Lodge: W. H. M. U., 5. Somerset: W. H. M. U., 8. Cooper: W. H. M. U., 7. Greenville: W. H. M. U., 2.50. Benton Harbor: W. H. M. U., 50. Charlevoix: W. H. M. U., 5. Three Oaks: W. H. M. U., 10. Charlotte: W. H. M. U., 12.50. Leslie: W. H. M. U., 5. Addison: W. H. M. U., 7.50. Saginaw: 1st, W. H. M. U., 75. Hancock: W. H. M. U., 4. Alamo: W. H. M. U., 7.50. Ransom: W. H. M. U., 20. Moline: W. H. M. U., 5. Grass Lake: W. H. M. U., 22. Imlay City: W. H. M. U., 7.08. Shelby: W. H. M. U., 10. Jackson: 1st, W. H. M. U., 29. Sheridan: W. H. M. U., 8. St. Clair: W. H. M. U., 40. Kalamazoo: 100. Lewiston: Ladies' Aid, 5. Alba: 12.50. Bangor: 5. Freeport: 5.48. Grand Junction: 7. Detroit: No. Woodward, 72.87. Stanton: 20. Merrill: 12.20. Newaygo: 5. Wyandotte: C. E., 5. Mancelona: 15. Grass Lake: 5. Three Oaks: 75. Bangor: 8.76. Royal Oak: 12.56. Sheridan: 5. Salem: 2nd, 3.50. Mackinac Island: 6.21. South Haven: 11. Durand: 25. Hersey: 5.50. Galesburg: Ladies' Aid, 35. Cooper: 17.25. East Paris: 7. Ironton: 4. Allegan: 12.75. Freeland: 3. Richmond: 14.80. Imlay City: 56.20. Columbus: 13.20. Pittsford: 25. Cedar Springs: 10.83. Webster: 20. Romeo: 30. Beacon Hill: 2.51. Thompsonville: 23.74. Chase: 1. Brimley: 3. Hopkins: 1st, 19.51. Kendall: 5. Bangor: West, 5. Big Rapids: 3.06; Ladies' Aid, 8.85. Leslie: 15. Salem: 1st, 9. Big Rapids: 2nd, 3.50. Corinth: 7. Detroit: Mt. Hope, 10. Butternut: 8. Wheatland: 8.75. Grand Haven: 5.

CONGREGATIONAL CONFERENCE OF
ILLINOIS.

John W. Iliff, Treasurer, Chicago.

Receipts for October, 1912.

Downers Grove: 10. Mattoon: Union, 7. Aurora: New England, 14.40. Chicago: New 1st W. S., 22.10. Oak Park: 3rd W. S., 5. Chicago: South W. S., 4. Winnebago: W. S., 5. Elgin: 1st, W. S., 15. Somonauk: W. S.,

15. Rockford: 2nd W. S., 35. Spring Valley: W. S., 5. Moline: 2nd W. S., 11. Chicago: South Y. L., 1. Oak Park: 1st W. S., 15.58. Griggsville: W. S., 10. Stillman Valley: W. S., 5. Waukegan: W. S., 5. Decatur: W. S., 25. Richmond: Boys' Scouts, 5. Des Plaines: 15.54; "J. A. D.," Earlville, 25. La Grange: 1st, 41.66. Chicago: Warren Ave., 6.25. Geneva: 63. Amboy: 8.05. Bloomington: 50. Princeton: 17.37. Rantoul: 18.10. Wilmette: 29.94. Champaign: 1st, 47. Dundee: 1st, 40. Chebanse: 3.96. Waverly: 11. Galva: 1st, 15. La Grange: 1st, 30. Chicago: Ravenswood, 15.28. Dover: 60.02. Marseilles: 1st, 15. Stillman Valley: 14.29.

CONGREGATIONAL CONFERENCE OF
OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for October, 1912.

Ashtabula: Finnish, 6. Burton: 10. Chagrin Falls: 10. Chatham: 5. Chester: 1.25. Cincinnati: Columbia, 6; S. S., 4; Plymouth, Supt. Exp., 10. Cleveland: Collinwood, 19.63; Denison Ave. S. S., 12; North S. S., 15; Pilgrim, 62.50; Spec., 45. Columbus: First, 40; Plymouth, 41.26; Eastwood, 27; Grandview Heights, 10. Coolville: 5. East Cleveland: Calvary, 30; East, 8.75. Elyria: First, 31.05. Fort Recovery: 20. Hamilton: 15. Hudson: 25. Huntington, W. Va.: 30. Interest, 10. Mt. Vernon: 11. Oberlin: Second, 57. Painesville: 50; Prof. H. M. Penniman, 5. Richfield: 6. Rock Creek: 4. Springfield: Lagonda Ave., 5. Toledo: Central, 40.70. Twinsburg: 9.50. Vermilion: S. S., 15.94. Wayland: 10. Total, \$713.58.

From the Ohio Woman's Home Miss. Union, Mrs. G. B. Brown, Treasurer: Akron: First W. M. S., 15.60; West S. S., 10. Andover: W. M. S., 4.14. Ashland: W. A., 5.40. Ashtabula: First W. G., 7.20; Second W. M. S., 30. Austinburg: W. M. S., 4.32; C. E., 2.35. Bellevue: L. G., 3.60. Belpre: W. M. S., 8.64. Burton: W. M. S., 1.50. Ceredo, W. Va.: W. M. S., 2.60; S. S., 1.85. Chagrin Falls: W. M. S., 12.05. Cincinnati: Walnut Hills W. M. S., 3.75. Clarksville: W. M. S., 3.80. Cleveland: Archwood W. A., 15; Collinwood W. M. S., 4.47; Denison Ave. W. M. S., 2.50; East Madison Ave. W. A., 5.40; S. S., 10; First W. A., 54; C. E., 2; S. S., 1.75; Grace W. M. S., 1.80; Highland W. M. S., 3.60; S. S., 2.45; North L. A., 1; Pilgrim W. A., 18; S. S., 4; Puritan W. M. S., 2.60; Trinity W. A., 9; S. S., 1.80; Union W. M. S., 60c.; S. S., 1.07. Conneaut: W. M. S., 13.84. Cuyahoga Falls: W. M. S., 7; Y. L., 4.30. East Cleveland: East, Jr. C. E., 1. Elyria: First W. A., 21.60; Second W. A., 7.30. Gomer: L. L. L., 2.16. Ironton: W. M. S., 4.25. Kent: W. M. S., 5.55; 11.75. Kirtland: W. M. S., 5.15; Pers., 5. Riverside S. S., 2. Lorain: First W. A., 7.20. Madison: W. M. S., 5.18. Marietta: First W. M. S., 20.67; Oak Grove W. M. S., 3.60; Harmar W. M. S., 6. Marysville: W. M. S., 6.15. Medina: W. M. S., 17.64; C. E., 1.75. Mt. Vernon: W. M. S., 8.28. Olmsted Falls: W. M. S., 3.25. Oberlin: Second W. M. S., 14.40. Painesville: First W. A., 12.60. Plain: W. M. S., 1.80. Ravenna: W. M. S., 3.60. Richfield: Oak Hill W. M. S., 1. Ruggles: W. M. S., 2.95. Springfield: First W. M. S., 23.82. Strongsville: W. M. S., 4.30. Sullivan: W. M. S., 5. Tallmadge: W. M. S., 11.48. Toledo: Birmingham Ch., 4; Central W. M. S., 6.60; First W. M. S., 21.60; Plymouth W. M. S., 10.82; Second, J. M. C., 1.80; Washington St. W. M. S., 8. Twinsburg: C. M. S., 16.20. Unionville: W. M. S., 3.60. Wayne: C. E., 2.70. Wellington: W. A., 5.40. West Williamsfield: W. M. S., 3.60. Windham: W. M. S., 1.85. York: W. M. S., 5.32. Youngstown: Elm St. C. E., 1.85. W. M. S., 8.45; Plymouth W. M. S., 23.10. Zanesville: W. M. S., 11.88. Total, \$646.18. Grand Total, \$1,359.76; deduct interest, \$10.00; \$1,349.76.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1912

The Daniel Hand Educational Fund for Colored People

Income for November..... \$8,258.50

Current Receipts

EASTERN DISTRICT.

MAINE—\$515.41.

(Donations, \$37.85; Legacy, \$477.56.)

Brewer: First Ch., 7.17. **Cornish:** W. M. Soc., 5. **Greenville:** Union Ch., 5. **Holden:** Ch., 5.68. **Portland:** St. Lawrence Ch., bbl. goods for Mound Bayou, Miss. **Presque Isle:** Ch., 4.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas.

York Village: W. M. S., 11.

Legacy.

Portland: Annie E. Farrington: 477.56.

NEW HAMPSHIRE—\$235.25.

Alton: Ch., 5. **Amherst:** Ch., 21.34. **Charlestown:** Evan, Ch., 6.30. **Croydon:** Ch., 3. **East Sullivan:** Ch., 7. **Epping:** Ch., 5. **Frances-town:** Ch., additional, 9.61. **Keene:** First Ch., 75. **Lyme:** Ch., 6. **Manchester:** Franklin St. Ch., 90. **Newfields:** Ch., 3. **North Barnstead:** First Ch., 4.

VERMONT—\$3,897.14.

(Donations, \$272.91; Legacies, \$3,624.23.)

Barton: W. M. S., bbl. goods for Sedalia, N. C. **Bennington:** Second Ch., 40.20. **Brattleboro:** Mrs. A. S. W. for Jos. K. Brick School, 3. **Burlington:** First S. S., 15.02 (11 of which for Indian Missions and 4.02 for Alaska Mission). **Chelsea:** Ch., 10.23. **Danby:** Ch., 10.29. **Dorset:** Ladies' Aux. for Marshallsville, Ga., 15. **East Berkshire:** Ch., 9. **Franklin:** Ch., 6.31. **Ludlow:** Ch., 95c.; S. S., 1.78. **Montgomery Centre:** Ch., 5. **Newfane:** Ch., 12. **Rupert:** Ch., 5. **St. Johnsbury:** South Ch., 131.13. **South Woodbury:** Ch., 3. **Westmore:** Ch., for Indian M., 3.

Legacies.

Barnet: Caroline Holmes, 266.67. **Essex:** Nancy R. Chase, 166.67. **North Thetford:** Mrs. Myra B. Pratt, 3,190.89.

MASSACHUSETTS—\$8,014.24.

(Donations, \$3,002.94; Legacies, \$5,011.30.)

Amherst: Wesleyan S. S., bbl. goods for Moorhead, Miss. **Auburndale:** Ch., 128.57. **Ballardvale:** Union Ch., 30.06. **Beverly:** Second Ch., 7.50. **Billerica:** Orthodox Cong. Ch., 10.20. **Boston:** Union Ch., 50; Miss L. W., Subs. to "World's Work" for Saluda, N. C.; **Freedman's Aid Soc.,** box goods for Marion, Ala. **Brighton:** Mrs. S., bbl. goods for Saluda, N. C. **Dorchester:** Second Ch., 33.63; **Village Ch.,** 7.79. **Braintree:** First Ch., 300. **Cambridge:** North Ch., 170. **Chelsea:** First Ch., 20. **Chesterfield:** Ch., 16. **Dalton:** S. S., Home Dept. for Dorchester Acad., 15. **Dedham:** First Ch., 26. **Fall River:** First Methodist Ch., for furnishing class room at Talladega College, 12. **Florence:** Ch., 30. **Foxboro:** "Friends" for S. A., Talladega College, 2. **Framingham:** Plymouth Ch., Inter. C. E. Soc., 5. **Freetown:** Assonet Ch., 6. **Georgetown:** Ch., 7.55. **Gloucester:** Methodist Ch. Union Collection, 10.82. **Granby:** Sarah Work Dickson Mission Circle, two bbls. goods for Moorhead, Miss.; "Friend" for Moorhead, Miss.,

50c. **Great Barrington:** Mrs. G. H. C. for furniture, Dorchester Acad., 11. **Greenwich:** Sunshine Soc. for Sunshine Room, Grand View, Tenn., 25. **Hanover Center:** First Ch., Jr. C. E., 9. **Hanson:** Ch., 2. **Hatfield:** Ch., 47.71. **Haverhill:** Riverside S. S., 4. **Haydenville:** Ch., 2.53. **Holbrook:** Ch., 102.46. **Holyoke:** A. L. W., for J. F. Cross Bell at Thornton Memorial Chapel, Cape Prince of Wales, Alaska, 1. **Hopedale:** Union Ch., for furnishing Class Room at Talladega College, 9.50. **Hudson:** Mr. and Mrs. R. B. L., two pairs Blankets for Emerson Institute. **Lowell:** First Methodist Ch. for furnishing Class Room at Talladega College, 10. **Lynnfield Centre:** Ch., 9.50. **Marshfield:** First Ch., 20. **Methuen:** First Methodist Ch. for furnishing Class Room at Talladega College, 30. **Milford:** Ch., 61.61. **Monson:** Ch., 114.90. **Newton:** W. M. S., three bbls. goods for Marion, Ala. **Newton Center:** First Ch. for Talladega College, 15. **Newton Highlands:** S. S., 13.81. **Newtonville:** Central Ch., 100. **North Amherst:** L. M. S. for Moorhead, Miss., 5; "Friends," box books for Moorhead, Miss. **Northampton:** Edwards Ch., 12.25. **North Attleboro:** Ch. for furnishing Class Room at Talladega College, 4.25. **Northboro:** First Evan, Ch., 15. **Northbridge:** Rockdale Ch., 11. **North Carver:** S. S. for Bird's Nest Home, Santee, Neb., 5.50. **Orange:** Central Ch., 13.34. **Pittsfield:** French Ch., 1.10. **Reading:** Ch., 77.46. **Shirley:** Ladies' Circle, bbl. goods for Mound Bayou, Miss. **South Amherst:** W. M. A., two bbls. goods for Moorhead, Miss. **Southampton:** Ch., 50. **Southboro:** Ch., 20.40. **Southbridge:** Elm Street Ch., 12.31. **South Hadley:** Ch., 18.09. **Springfield:** Faith Ch. S. S. for Talladega College, 10; Memorial Ch. Woman's Guild for Wilmington, N. C., 10; Memorial Church Adult Bible Class for Wilmington, N. C., 10; North Ch., 27.66; North Ch. for Wilmington, N. C., 10; Park Ch. King's Daughters' Circle for Wilmington, N. C., 10; Olivet Ch., 4.80; Dr. R. F. E. for Jos. K. Brick School, 10. **Sturbridge:** Ch., 4.60. **Taunton:** Trin. Ch., 45. **Upton:** Ch., 6.42. **Ware:** East Ch. for Saluda, N. C., 15. **Watertown:** Phillips Ch., 147.57. **Wellesley:** Wellesley Ladies for S. A., Grand View, Tenn., 26; Mrs. J. for S. A. at Grand View, Tenn., 5; Miss E. W., Subs. to "Everyland" for Saluda, N. C. **West Brookfield:** Ladies' Aid Soc., two bbls. goods for Pleasant Hill, Tenn. **Westfield:** First Ch., 40.20; Second Ch., 26.50. **West Medford:** Bible School, 2. **Worcester:** Plymouth Ch., 66.56; Woman's Assoc., bbl. goods for Mound Bayou, Miss.; Union Ch., 18.79; D. H. F. for S. A., Talladega College, 50; Mrs. L. T. for Grand View, Tenn., 5; "A Friend" for Chinese Missions, 5.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas. W. H. M. A., for salaries and Chinese, 724.50 (30 of which to constitute Mrs. Clark Sherman L. M.).

Legacies.

Andover: Elizabeth Clough, 600. **Boston:** Sarah R. Sage, 3,333.33; Herbert M. Weston, 633.33. **Dracut:** Mary J. Wilson, 444.64.

RHODE ISLAND—\$241.07.

Barrington: Ch. for furnishing Class Room at Talladega College, 24. **Bristol:** First Ch., 49.27. **Darlington:** Ch., 4. **East Providence:** Hope Ch., 1; **Riverside Ch., 5.33.** **Lonsdale:** Mrs. A., 2; Miss G., 1; Mrs. G., 5; D. E. H., 18; Mrs. M., 2; Mrs. S., 1; Miss S. E. T., 5.50—for furnishing Class Room at Talladega College. **Pawtucket:** Park Place Ch. for furnishing Class Room at Talladega College, 8; **Smithfield Ave. Ch., 10.76;** Mr. B. for furnishing Class Room at Talladega College, 5. **Providence:** F. W. for Saluda, N. C., 10; "Friends" for Marshallville, Ga., 75; "A Friend," 10. **Slaterville:** Ch. for furnishing Class Room at Talladega College, 3.21. **Thornton:** Ch., 1.

Note.—See also contributions under W. H. M. A. of Mass. & R. I.

CENTRAL DISTRICT.**CONNECTICUT—\$1,305.71.**

Andover: Ch. for furnishing Class Room at Talladega College, 7.00. **Berlin:** Ch. for Grand View, Tenn., 25. **Bolton:** Ch., 4. **Cornwall:** Second Ch., 31.70. **Darien:** First Ch., 56. **East Hampton:** Ch., 4.78. **Fairfield:** W. M. A. bbl. goods for Moorhead, Miss., 5. **Gilead:** Ch. for furnishing Class Room at Talladega College, 8.00. **Groton:** Ch., 6.75. **Hartford:** Plymouth Ch., 17.10; "E. W. B." for Marshallville, Ga., 17.50; M. A. C. for S. A., Grand View, Tenn., 25. **Jewett City:** W. M. Soc., bbl. goods for Thomasville, Ga., 5. **Naugatuck:** G. A. L. for Tongaloo U., 50. **New Haven:** Pilgrim Ch. W. M. S., bbl. goods for Grand View, Tenn., 25. **North Coventry:** Ch. for furnishing Class Room at Talladega College, 4.21. **North Madison:** Ch., 6.03. **Putnam:** Second Ch., 107.21. **Ridgefield:** First Ch., 2. **Rockville:** Union Cong. Ch., 47.11. **Roxbury:** Ch., 5. **Salisbury:** The Ch. of Christ, 12.01. **Sharon:** First Ch., 6.40. **Shutesbury:** United Cong. and Baptist Ch. for Moorhead, Miss., 2.26. **Somers:** Ch., 5. **South Coventry:** Ch. for furnishing Class Room at Talladega College, 3.13. **Southington:** First S. S., 4.55. **South Manchester:** Center Ch. S. S., 20. Mrs. Carrius' S. S. Class, 10—for Talladega College. **South Norwalk:** Ch., "Special" World in So. Norwalk, for J. F. Cross Bell at Thornton Memorial Chapel, Cape Prince of Wales, Alaska, 2.20. **Southport:** Ch. for Alaska Mission, Cape Prince of Wales, Alaska, 528.55. **Stafford Springs:** Ch., 52.26. **Stamford:** Mr. and Mrs. M. for Desk at Grand View, Tenn., 5. **Stony Creek:** Ch. of Christ, 16. **Suffield:** King's Daughters for Pleasant Hill, Tenn., 12, also bbl. goods for Pleasant Hill. **Warren:** Ch., 9. **Waterbury:** Mrs. A. B. K. for Tongaloo U., 25. **Westport:** "Friend in Cong'l Ch., 50. **Willimantic:** Ch. for furnishing Class Room at Talladega College, 8.60. **Winchester:** Ch., 10. **Woodstock:** First Ch., 17.50. **Wolcott:** Ch., 9.

Woman's Cong'l Home Missionary Union of Conn., Mrs. J. B. Thomson, Treasurer.

Bridgeport: South Ch. L. B. Soc. for Santee, Neb., 40. **Farmington:** L. B. Soc. for Scholarship, Moorhead, Miss., 50. Total, 90.

NEW YORK—\$3,533.48.

Binghamton: First Ch., 134.24. **Brooklyn:** Central Ch. Zenana Band, 5; Lewis Ave. S. S. for Salary at Talladega, Ala., 75; Plymouth Ch., 105.70; South Ch., 290; South Ch. S. S., 25; South Ch. S. S. for Scholarship at Pleasant Hill, Tenn., 50; Rev. E. H., 5, Rev. W. H. R., 1—for furnishing Class Room at Talladega College; Miss M. E. S. for Marion, Ala., 1; "Friends" for Marion, Ala., 25; "A Friend," 12. **Buffalo:** First Ch., 150. **Dunton:** Ch., 12. **East Bloomfield:** Mrs. E. S. G., 5. **Fair Haven:** Presb. Ch. for S. A., Talladega College, 4.70. **Fairport:** A. L. L., 5, D. J. T., 1—for Jos. K. Brick School. **Gaspott:** W. M. S., bbl. and box goods for Marion, Ala., 5. **Gloversville:** First Ch., 161.97. **Homestead:** S. S., 5.94. **Lebanon:** Ch., 7.44. **Mt. Vernon:** Mt. Vernon Heights Ch., 33. **New York:** Broadway Tabernacle Ch., 1,137.40; J. H. S. for S. A. Talladega College, 50. **North Pitcher:** Ladies of Cong. Ch., 2. **Oswego:** S. S., 8.33.

Paris: Ch., 5. **Pitcher:** Ch., 3.30. **Portland:** First Ch., 6.70. **Richmond Hill:** Union Cong. Ch., 12.70. **Warsaw:** Ch., 20.72. **Westfield:** Pres. S. S. Class for S. A., Thomasville, Ga., 6. **West Groton:** Ch., 8. — "A Friend" for building an Addition to Girls' Dormitory at the Gloucester A. and I. School, Cappahosic, Va., 1,000.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer.

Albany: First W. M. S. for Grand View, 5. **Brooklyn:** Puritan Ch. S. S., 11.50; Lewis Ave., Evan. Mission Circle for Salary at Talladega, 5; Park Slope Ch. H. M. Soc. for Grand View, 6.70; Children's Rally Collection, 5.04. **Gloversville:** S. S., 12. **Mount Vernon:** First Ch. W. M. U., 3. **Richmond Hill:** Union Ch. W. M. S. for Fisk U., 10. **Scarsdale:** W. M. S. for Grand View, 25. **Warsaw:** W. U. for Santee, Neb., 75. Total, \$158.24.

NEW JERSEY—\$283.01.

(Donations, \$216.35; Legacy, \$66.66.)

Asbury Park: Mrs. S., two bbls. goods for Saluda, N. C. **East Orange:** First Ch., 55.35. **Newark:** Miss K. L. H., 5. **Westfield:** Ch. of Christ, 151. — Interdenominational Committee for J. F. Cross Bell at Thornton Memorial Chapel, Cape Prince of Wales, Alaska, 5.

Legacy.

Lyons Farms: Phebe M. Drake by Fred. W. C. Crane, Exec., 200 (Reserve Legacy, 133.34), 66.66.

PENNSYLVANIA—\$27.50.

East Smithfield: Ch., 10. **Kane:** Ch., 12.50. **New Wilmington:** Miss B. F. for S. A., Marion, Ala., 5.

DISTRICT OF COLUMBIA—\$146.00.

Washington: First Ch., 127; First Ch. C. E. Soc., 13; Howard University, Livingston Missionary Soc., 6.

INTERIOR DISTRICT.**OHIO—\$219.52.**

Centre Belpre: Ch., 3.50. **Cleveland:** Collinwood S. S., Priscilla Club, 9; Emanuel Ch., 1.59. **Cuyahoga Falls:** Ch., box books for Pleasant Hill, Tenn. **Little Muskingum:** Ch., 2. **Marysville:** First Ch., 14.56. **Medina:** Ch., 138. **Oberlin:** First Ch., 43.27. **Sandusky:** First Ch., 8. **Tallmadge:** Ch., bbl. goods for Pleasant Hill, Tenn.

INDIANA—\$2.00.

Michigan City: Immanuel (German) Ch., 2.

MICHIGAN—\$135.60.

Buckley: Ch., 2. **Detroit:** First Ch., 100. **Greenville:** Ch., 5. **Howell:** Mrs. S. E. A. B., 2; Miss S. J. B., 1. **Ypsilanti:** Ch., 25.

WESTERN DISTRICT.**ILLINOIS—\$665.52.**

Caledonia: Ch., 5. **Chicago:** Mont Clare Ch., 6.50; Windsor Park Ch., 10; V. F. L., 100. **Decatur:** Mrs. C. H. L., two bbls. goods for Moorhead, Miss. **Elgin:** First Ch., Men's Bible Class for Scholarship at Pleasant Hill, Tenn., 15. **Glen Ellyn:** First Ch., 10. **Gridley:** Ch., 7. **Harrison:** Ch., 1. **Jacksonville:** Ch., one Piano for Macon, Ga. **Kewanee:** Ch., 74.93. **Moline:** Second Ch. S. S., 4. **Payson:** J. K. S., 50. **Prophetstown:** Ch., 11.02. **Rockford:** First Ch., 33.20. **Roscoe:** S. S. for Marion, Ala., 2.25. **Sheffield:** Ch., 65. **Somonauk:** Ch., 5. **Stillman Valley:** Ch., 5.14. **Woodburn:** Ch., 13.

Woman's Home Missionary Union of Illinois, Mrs. A. H. Standish, Treasurer.

Albion: W. M. S., 2. **Anawan:** W. M. S., 75c. **Aurora:** New England W. M. S., 5. **Bowen:** W. M. S., 2.50. **Carpentersville:** W. M. S., 5. **Chicago:** Bethlehem C. E. Soc., 2; Bowmanville W. M. S., 5; Leavitt St. W. M. S., 5; North Shore W. M. S., 26; Pilgrim, Mayflower C. E. Soc., 7; South Ch. W. M. S., 10; University Ch. W. M. S., 6; Warren Ave. Mission Study Club, 5; Washington Park W. M. S., 3. **Decatur:** First W. M. S., 7. **Elburn:** W. M. S., 2.50. **Elgin:** S. S. for Scholarship at Grand View, 10. **Elmhurst:** W. M. S., 13.63. **Evanston:** First W. M. S., 10. **Fall Creek:** W. M. S., 4. **Geneseo:** C. E. Soc., 1.30. **Grid-**

Iowa: W. M. S., 9. Kewanee: W. M. S., 3. Mendon: W. M. S., 2. Moline: First W. M. S. for Scholarship at Fisk U., 10. Oak Park: N. Berwyn W. M. S., 1.50. Plainfield: W. M. S., 5. Princeton: W. M. S. to constitute Miss Carrie E. Hodgman, Life Member, 30. Rockford: Second W. M. S., 29. Roscoe: W. M. S., 4. Sheffield: M. B., 1.30. Sterling: W. M. S., 8. Western Springs: W. M. S., 5. Winnebago: W. M. S., 2. Woodstock: W. M. S., 2.50. Yorkville: Jr. C. E. for Alaska M., 2.50. Total, \$247.48.

IOWA—\$551.31.

Alexander: Ch., 6.70. Allison: Ch., 3. Atlantic: Ch., 45.35; Mrs. W. S. S. for Cyclone loss at Talladega College, 15. Aurelia: Ch., 2.75. Cass: Ch., 3. Cedar Rapids: C. T., two bbls. goods for Moorhead, Miss. Charles City: Ch., 10. Clinton: Ch., 6.20. Correctionville: Ch., 6. Cromwell: Ch., 15.68. Des Moines: Mrs. A. M. O., 2; Mrs. J. G. O., 5; Miss J. D. W., 5; "A Friend," 5—for Tougaloo U.; Greenwood Ch., 5.50. Dubuque: German Immanuel Ch., C. E. Soc. for Am. Highlanders, 5; Summit Ch., 10. Earlville: Ch., 8.75. Eddyville: Ch., 9.09. Elkader: Ch., 2.50. Fort Dodge: Ch., 9.35. Galt: Ch., 1.09. Glenwood: Ch., 9.72. Grinnell: Ch., 5. Mason City: First Ch., 7.02. Montour: Ch., 18.30. Moorland: Ch., 4.80. Newburg: Ch., 1.50. New Hampton: First Ch., 25.08. Newtonville: Ch., 1.44. Osage: Ch., 36.30. Shell Rock: Ch., 1.50. Sioux Rapids: Ch., 2.21. Somers: Mizpah Ch., 3. Sloan: Ch. and S. S., 7.40; Ladies' Aid Soc., three bbls. goods for Pleasant Hill, Tenn. Treynor: German Ch., 3.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer.

Belle Plaine: W. M. S., 3. Charles City: W. M. S., 25. Chester: W. M. S., 10. Cresco: W. M. S., 2.50. Cromwell: W. M. S., 3. Eddyville: W. M. S., 2.50. Eldora: Juniors, 3.50. Gilbert Station: W. M. S., 21.40. Glenwood: W. M. S., 2.77. Grinnell: W. M. S., 17.25; Juniors, 8.25. Iowa City: S. S., 2.69. Lewis: W. M. S., 5. Lyons: W. M. S., 10.90. McGregor: W. M. S., 4. Monticello: C. E. Soc., 5 (2.50 of which for Pleasant Hill and 2.50 for Blanche Kellogg Institute). Ottumwa: First Ch., 25; Plymouth W. M. S., 3. Sloan: W. M. S., 13.32. Traer: W. M. S., 42; Ch., 25; S. S., 8. Total, 243.08.

WISCONSIN—\$159.73.

Baraboo: First Ch., 15. Beloit: Mrs. G. R. L. for Tougaloo U., 1. Bloomington: Ch., 9. Columbus: Olivet Ch., 19. Hillsboro: Ch., 8. Menasha: First Ch., 30. Mukwonago: Ch., 4.35. Rhinelander: Ch., 5. Teken: Ch., 3.23.

Woman's Home Missionary Union of Wisconsin, Miss Mary L. McCutchan, Treasurer. Arena: W. M. S., 1.50. Ashland: First W. M. S., 2. Bloomington: W. M. S., 3. Clinton: Carry Gospel Circle, 2.50. Darlington: W. M. S., 7. Delevan: Curtis Club, 1.65. Fond du Lac: W. M. S., 20. Footville: Miss W., 2. Madison: Pilgrim W. M. S., 1.75. Milton: W. M. S., 5. Milwaukee: Hanover W. M. S., 2.50. Ripon: C. E., 2.50. Roberts: C. E. Soc., 2. Sparta: W. M. S., 9.50. Waukesha: W. M. S., 2.25. Total, \$65.15.

MINNESOTA—\$79.96.

Litchfield: Col. O. C. B. for Greenwood, S. C., 5. Minneapolis: Linden Hills Ch., three bbls. goods for Marion, Ala.; Lyndale S. S. for Marion, Ala., 25; Pilgrim Ch., 9.36; Plymouth Ch., 38.60. Plainview: Ch., 2.

MISSOURI—\$91.54.

Cameron: First Ch., 10. Kansas City: Westminster Ch., 50. Maplewood: Ch., 2.56. St. Louis: Pilgrim Ch., 28.98.

KANSAS—\$55.76.

Centralia: First Ch., 1.72. Lawrence: Plymouth Ch., 28.75. Onaga: Ch., 10.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer.

Downs: W. M. S., 5. Kirwin: S. S., 3.34. Kinsley: S. S., 1.95. Fort Scott: S. S., 1. Topeka: Seabrook, 3. White Cloud: S. S., 1. Total, \$15.29.

NEBRASKA—\$155.32.

Aurora: First Ch., 35.75. Exeter: First Ch., 21.75. Lincoln: First Ch., 58. Norfolk: Ger. Lutheran Zion Ch., 3. Omaha: First Ch., 10.12. Riverton: Ch., 9.20. Scribner: Ch., 13.50. Spencer: Ch., 4.

NORTH DAKOTA—\$1.00.

Wyndmere: Ch., 1.

SOUTH DAKOTA—\$42.40.

Canover: Ch., 20. Custer: Ch., 2.55. Moorhead: Ch., 5.80. Myron: Ch., 3. Redfield: Ch., 8.65. Redstone: Ch., 1.80. Sunbeam: Ch., 60c.

COLORADO—\$71.17.

Denver: Fourth Ave. Ch., 10; Plymouth Ch. S. S., 12; Mrs. A. L. S. for S. A., Grand View, Tenn., 25. Longmont: First Ch., 11.77. Steamboat Springs: Ch., 12.40.

OKLAHOMA—\$1.50.

Anadarko: St. Peter's Ch., 1.50.

PACIFIC DISTRICT.

CALIFORNIA (Northern)—\$48.75.

Bethany: Ch., 2.25. Cloverdale: Ch., 9. Oakland: First Ch., 37.50.

CALIFORNIA (Southern)—\$25.00.

Long Beach: S. S. for Grand View, Tenn., 15. Los Angeles: B. F. A. for Cyclone Loss at Talladega College, 10.

OREGON—\$16.16.

Gaston: L. M. S., box goods for Moorhead, Miss. Hillsboro: First Ch., 3.74. Oregon City: Ch., 7.42. Pendleton: Ch., 5.

WASHINGTON—\$77.50.

Seattle: Mrs. G. R. B. for S. A., Marion, Ala., 5. Greenacres: Vera Ch., 1. Odessa: First German Ch., 20; Friedensfeld Ch., 2. Orchard Prairie: Ch., 6.50. Cheney: Ch., 1. Irby: German Emmaus Ch., 10. Loon Lake: Ch., 1. Hillyard: Ch., 3. Ritzville: First German Ch., 20. Quincy: German Ch., 8.

UTAH—\$10.00.

Salt Lake City: Phillips Ch. S. S., 10.

ARIZONA—\$16.00.

Prescott: Ch., 16.

THE SOUTH, ETC.

NORTH CAROLINA—\$13.37.

Little Mills: Snow Hill Ch., 4.02. McLeansville: Ch., 1.30. Rankinsville: Ch., 2.75. Sedalia: First Ch., 2.20. Wardsworth: Ch., 1.10. Weldon: J. T. W. for Jos. K. Brick School, 1. Whitakers: Mrs. E. C. for Jos. K. Brick School, 1.

SOUTH CAROLINA—\$1.50.

Greenwood: Miss C. A. D. for S. A., Brewer Normal School, 50c; Miss G. P., one set dishes for Brewer Normal School. Wynnboro: Plymouth Ch., 1.

TENNESSEE—\$5.00.

Grand View: W. F. M. for Building Fund, 5.

MISSISSIPPI—\$9.00.

Ebenezer: Miss A. H. for Tougaloo U., 1. Meridian: Rev. S. A. R. for Talladega College, 3. Tougaloo: "A Friend" for Tougaloo U., 5.

LOUISIANA—\$51.65.

New Orleans: Mrs. R. D., 5; J. A. H., 15; J. R. H., 10; E. J. La B., 10; Co-operators' Fraternals, 11.65—for Straight University.

FLORIDA—\$8.00.

Daytona: First Ch., 5. Phillips: Ch., 3.

Summary for November, 1912.

Donations \$11,533.12
Legacies 9,179.75

Total \$20,712.87

Summary for Two Months.

From Oct. 1 to Nov. 30, 1912.

Donations \$17,392.49
Legacies 16,713.09

Total \$34,105.58

ENDOWMENT FUND.

The Brown Fund for Colored People, additional \$25.00

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for November, 1912

FOR CHURCH BUILDING.

ARIZONA—\$5.00.

Nogales: Trinity, 5.

CALIFORNIA—\$129.84.

NORTHERN CALIFORNIA—\$114.89.

Benecia: 3.25. Berkeley, North, 25. Bethany: 2.68. Cloverdale: 5. Oakland: First 42.86; Fitchburg, 5. San Francisco: Bethany W. S., 19.50. Sonoma: 6.00. Sulsun: 5.

SOUTHERN CALIFORNIA—\$14.95.

Avalon: 10. Fresno: First, 4.95.

COLORADO—\$42.50.

Bethune: German, 10. Colorado Springs: First, 17.50. Pueblo: Pilgrim, 5. Red Cliff: L. A., 10.

CONNECTICUT—\$743.01.

Avon: 5.90. Berlin: 10.03. Canterbury: 7.23. Darien: First, 22. East Haddam: 17.09. East Hampton: 1.42. East Norwalk: Swedish, 4.20. Georgetown: Swedish, 4.50. Groton: 4.50. Haddam Neck: 5. Hampton: 1.15. Hartford: First, 75.92; Warburton S. S., 15.45. Litchfield: 10.25. Madison: 9.50; C. E., 5. Milford: 1st S. S., 48.79. Montville: 6. New Britain: First, 6. New Haven: Redeemer, 64.50. Northfield: 9.91. Plainville: 7.50. Ridgefield: 14.22. Seymour: 12. Stafford Springs: 43.54. Stamford: Long Ridge, 3. Terryville: 65.93. Thomaston: 13.60. Trumbull: 8.73. Waterbury: Bunker Hill, 9. Winsted: First, 21.15. W. H. M. U.: Hartford: First, 50. New Canaan: First, 130.

DISTRICT OF COLUMBIA—\$110.00.

Washington: First, 100; First C. E., 10.

FLORIDA—\$9.50.

Lake Helen: 5. Philips: 4.50.

GEORGIA—\$21.85.

Albany: 2.30. Atlanta: Marietta St., 4.65; Union, 8.30. Oxford: Sardis, 3.50. Tucker: Union, 3.10.

IDAHO—\$2.00.

Rockland: 2.

ILLINOIS—\$455.49.

Alton: 13.14. Amboy: 2.07. Aurora: New England, 4.32. Brimfield: First, 18. Chicago: Austin, 15; Bethany, 4; Ravenswood, 12.22; St. James Ger., 4; Warren Ave., 11.24; West Pullman, 7.49. Des Plaines: First, 5.83. Dover: 50. Downer's Grove: 10. Dundee: First, 13.25. Earlville: J. A. D., 25. Galva: 24. Geneva: 10. La Grange: 45. Kewanee: Swedish, 3.72. Mound City: 5. Park Ridge: C. E., 5. Princeton: First, 4.35. Rockfeller: First, 3.34. Villa Ridge: 10. Waverly: 5. Whiteflock: Plymouth, 2. Wilmette: 36.45. Wyanet: 12. Yorkville: 10.

W. H. M. U.: Chicago: New First, 17.10; South, 4; South Y. L., 1. Decatur: 6. Evans-ton: First, 9. Griggsville: 3. La Grange: 2. Moline: Second, 3. Oak Park: First, 14.47; Third, 5. Rockford: Second, 11. Somonauk: 4. Spring Valley: 1.50. Stillman Valley: 1. Winnebago: 2.

INDIANA—\$14.00.

Michigan City: Emanuel, 4. Orland: 10.

IOWA—\$238.01.

Adelphi: 10. Alexander: 5.36. Allison: 2.40. Cass: 2.40. Centerville: 4. Central City: 2.50. Charles City: 8. Clinton: 4.96. Davenport: Edwards, 11.42. Des Moines: Greenwood, 4.75; Plymouth, 34.62. Elkader: 2. Fort Dodge: 7.72. Galt: 90c. Glenwood: 7.77. Lakeview: 8.75. Mason City: First, 5.80. Moorland: 4. Newtonville: 1.15. Osage: 30. Sioux Rapids: 1.77. Sloan: 6.17. Somers: Mizpah, 2.50.

Treynor: 3. Van Cleve: First, 6. Webster City: 47.

W. H. M. U.: Eddyville: 1.40. Farmington: 1. Glenwood: 1.38. Grinnell: 3.29. Lewis: 5. Ottumwa: Plymouth, 1.

KANSAS—\$908.57.

Bloomington: 1. Carbondale: 3. Centralia: 13.32. Haven: 5. Herndon: 4. Kansas City: Central, 19. Lawrence: Pilgrim, 776.55; Plymouth, 26.25. Mt. Hope: 6. Osborne: First, 25. Western Park: Piedmont, 6. White Cloud: 9.45.

W. H. M. U.: Sedgewick: 8. Topeka: Central, 27; Seabrook, 3. Valley Falls: 1.

LOUISIANA—\$16.00.

Iowa: 5. Vinton: 11.

MAINE—\$59.54.

Biddeford: Second, 11.40. Brewer: First, 3.14. Farmington: Falls, 2. Holden: 2.75. Presque Isle: 20. South Berwick: S. S., 5.25. South Gardiner: 7. Springfield: 3. Stockton: Sandy Point, 2. Thorndike: 1. Waterford: First, 2.

MASSACHUSETTS—\$2,140.83.

Andover: Ballardvale, 15.03. Belchertown: 4. Beverly: Second, 4. Boston: Central, 360; Old South, 547.77; Second Dorchester, 36.70; Village, 15. Braintree: First, 100. Cambridge: North Ave., 100. Chelsea: First, 15. Dalton: 336.77. Dartmouth: South, 7. Dedham: 15.60. Douglas: East, 2.88. Dracut: Central, 3.82. Essex: 12. Everett: Courtland St., 12.67; Courtland St., S. S., 6; Courtland St., C. E., 1.80; Courtland St., Jr. C. E., 2. Fitchburg: Finnish, 10. Georgetown: 4.30. Hanson: 2. Haverhill: Riverside S. S., 4. Huntington: Second, 5. Leominster: North, 7.40. Littleton: Orthodox, 1. Lynnfield: Center, 4.65. Medway: Second West, 11.50. Monson: 58.87. Newton: Abundant, 41.66; Newtonville, 100. Northampton: Florence, 17. Northbridge: Rockdale, 15. North Brookfield: First, 23.16. Peabody: West, 4. Pittsfield: French, 1. Provincetown: Pilgrims, 4. Reading: 41.70. Rockport: First, 6. Springfield: North, 34.59; Olivet, 6.74. Sturbridge: 2.40. Taunton: Trinitarian, 24. Wenham: 6. Westboro: 34.39. West Brookfield: 12.25. Westfield: First, 21.44. West Granville: 1. Winchester: First S. S., 9.90. Worcester: First Swedish, 8.84; Plymouth, 6.17; Union, 12.83.

MICHIGAN—\$304.22.

Bangor: First, 4.97. Baroda: First, 3. Brimley: 6. Buckley: First, 5.95. Butternut: 8. Carsonville: 4.40. Cooks: 2. Corinth: 5. Detroit: First, 54.43. Durand: First, 15. Ellsworth: First, 15. Freeland: First, 5. Gilmore: Benzonia, 3.51. Greenville: 10. Iron-ton: Charlevoix, 5.41. Lewiston: First, 5. Maybee: 5. Newaygo: 4. Pittsford: First, 5. Rodney: First, 8. Rondo: First, 2. South Haven: First, 12. Traverse City: First S. S., 5. Wayland: First, 2.25. Wolverine: First, 10. Ypsilanti: First, 25.

W. H. M. U.: Chelsea: 1.50. Grand Rapids: Park, 50. Hancock: 1.80. Lansing: Plymouth, 15. Olivet: 5.

MINNESOTA—\$79.40.

Cannon Falls: First, 1.50. Dodge Center: First, 5. Fertile: 6. Lake Benton: First, 5. Lake City: First, 4.96; Swedish, 2.31. Minne-apolis: Pilgrim, 10.70; Plymouth, 28.98. New York Mills: 1. North Branch: 5. Spencer Brook: Swedish, 4.85. Tyler: First, 4.10.

MISSOURI—\$82.74.

Kansas City: Metropolitan, 9; Westminster,

50. Maplewood: Greenwood, 3.25. Nichols: Union, 6. St. Louis: Pilgrim, 14.49.

MONTANA—\$2.50.
Absarokee: 2.50.

NEBRASKA—\$1,027.59.

Butte: German, 9. Carroll: Welsh, 10.65. Center: First, 3.25. Farnam: 6.67. Friend: German, 10. Germantown: German, 5; Union, 2. Inland: German, 3.75. Lincoln: Zion German, 18. Monroe: 3. Newman Grove: 900. Red Cloud: 4.65. Rising City: 4.75. Spencer: First, 6. Ulysses: First, 9.30. Wisner: 6.57. York: First, 25.

NEW HAMPSHIRE—\$229.74.

Atkinson: 7.10. Barnstead: North, 2. Brookline: 6. Candia: 6. Croydon: 3. Epping: 3.50. Franconstown: 8. Gilmanton: Iron Works, 2.24. Goshen: 7. Hanover: Dartmouth College, 100. Keene: First, 25. Manchester: Franklin St., 50. Orford: 6.50. Sullivan: East, 3.40.

NEW JERSEY—\$116.62.

Dover: 3.40. East Orange: First, 30.72. Maple Shade: 7. Paterson: Swedish, 1.50. Perth Amboy: Swedish, 2.50. Westfield: 71.50.

NEW YORK—\$654.70.

Bay Shore: 1st, 9. Binghamton: 1st, 89.46. Brooklyn: J. L. R., 3; Central, 236.41; Clinton Ave., 70.41. Candor: 10.53. Dunton: 10. Franklin: 6.40. Homer: 18.25. Lebanon: 4.46. Middletown: North St., 6. Morrisville: 11. Mount Vernon: Heights, 24. New Village: Lake Grove, 2. New York: Bethany S. S., 1.88. Norfolk: First, 4. North Pitcher: 1. Ogdensburg: First, 10.05. Orient: 25. Pelham: Covenant, 9. Pitcher: 2.40. Richmond Hill: Union, 6.15. Tuckahoe: Union, 12. Walton: 45. Warsaw: 22.30. Watervliet: Swedish, 5. West Groton: 10.

NORTH CAROLINA—\$15.00.
Tryon: 15.

OHIO—\$551.25.

Atwater: 6.65. Belpre: 2.60. Center Belpre: 2.25. Ceylon: 3. Cleveland: Archwood, 8; Cyril, 6; Emanuel, 50c; Trinity, 5. Ireland: 5. Little Muskingum: 1.50. Martin's Ferry: Welsh, 4.71. Marysville: 9.36. Medina: 92. North Fairfield: 5. North Madison: 5.30. Norwalk: 8.72. Oberlin: First, 25.45. Sandusky: 8.

W. H. M. U.: Akron: First, 30. Andover: 1.61. Ashland: 2.10. Ashtabula: 1st, 4.80. Austinsburg: 2; C. E., 90c. Bellevue: 1.40. Belpre: 3.36. Burton: 1.80. Chagrin Falls: 6.95. Cincinnati: Walnut Hills, 1.40. Clarksfield: 1.40. Cleveland: Archwood, 3.30; Collinwood, 1.75; Denison Ave., 5.20; East Madison, 2.10; Euclid Y. P., 2.50; First, 21; First S. S., 3.47; Grace, 70c; Highland, 1.40; Highland S. S., 90c; North, 1; Park S. S., 2.50; Pilgrim, 7; Pilgrim S. S., 3; Trinity, 3.50; Trinity S. S., 75c; Union, 1.40; Union, J. C. E., 50c. Conneaut: 5.17. Cuyahoga Falls: 8.60; Y. L., 1.60. East Cleveland: East, 2. Elyria: First, 8.40; Second, 2.80. Fredericksburg: 1.61. Gomer: Welsh, 84c. Greenwich: C. E., 2. Hudson: 3. Ironton: 2.60. Kent: 5.05; S. S., 2.25; C. E., 1.50. Kirkland: S. S., 2; Personal, 2. Lima: Church, 10. Lorain: First, 5.60. Madison: Central, 3.14. Marietta: First, 10.95; First S. S., 5; Harman, 2.30; Oak Grove, 1.40. Marysville: 5.50. Medina: 9.49; C. E., 75c. Mt. Vernon: 5.32. Newark: Plymouth, 1.05. New London: 1. Nottingham: 2. Oberlin:

MISSIONARY—A—SEVEN

Second, 12.60. Olmstead Falls: 1.20. Painesville: First, 4.90. Plain: 75c. Radnor: C. E., 2. Ravenna: 1.40. Richfield: 1. Richmond: 2.25. Rock Creek: S. S., 3.75. Ruggles: 1.15. Sandusky: C. E., 1. Springfield: First, 11.52. Strongsville: 1.70. Tallmadge: 7.52; Y. P., 1.25. Thompson: 70c. Toledo: Birmingham Church, 75c; Central, 1.40; First, 8.40; Plymouth: 2.99; Second Y. P., 1.40; Washington St., 14. Twinsburg: 5.40. Unionville: 1.40. Wayland: S. S., 80c; C. E., 91c. Wayne: C. E., 1.28. Wellington: 2.10. West Williams-

field: 1.40. Windham: 75c. York: 3.18; C. E., 75c. Youngstown: Elm St., 3.30; Plymouth, 8. Zanesville: 4.70.

OKLAHOMA—\$28.61.

Coldwater: Hillsdale, 8. Doby Springs: First, 5. Enid: Plymouth, 5. Pleasant View: Nash, 3. Turkey Creek: Enid, 3. Weatherford: First, 4.01.

OREGON—\$41.36.

Butteville: First, 3. Hillsboro: First, 3.47. Hillsdale: Forest Grove, 13. Oregon City: 6.89. Pendleton: First, 5. Portland: University Park, 7. Willamina: 3.

PENNSYLVANIA—\$42.35.

Kane: 8.50. Oakland Borough: First, 6. Philadelphia: Kensington, 10. Plymouth: Elm, 5.25. Smithfield: East, 8.20. Williamsport: First S. S., 4.40.

RHODE ISLAND—\$81.23.

East Providence: Hope, 1.20; Riverside, 3.53. Pawtucket: Darlington, 4.80; Park Place, 50. Providence: Central, 20.50. Thornton: 1.20.

SOUTH DAKOTA—\$40.77.

Aberdeen: Plymouth, 7.22. Freedom: 2. Gettysburg: 10. Parkston: Friedensfeld, 2; Hoffnungsburg, 2; Salem, 2; Wessington Springs, 2; Zions, 2. Turton: First, 6.05. Willow Lake: 5.50.

VERMONT—\$78.34.

Bennington: Second, 20. Bristol: First, 2.05. Brookfield: First, 3.37. Cornwall: 7.45. East Arlington: 4.50. Fairfield: 2. Island Pond: 13.50. Middletown Springs: 1. Strafford: 8. Westford: 11.31. Williamstown: 5.16.

WASHINGTON—\$97.00.

Eagle Harbor: Winslow, 10. Endicott: German, 10. Granite Falls: 5. Odessa: Emmaus, 5; Friedensfeld, 4; Hoffnungsburg, 5; Pilgrim, 25. Quincy: German, 12. Ritzville: First Ger., 5. Seattle: Fairmount, 10. Vera: 1. Warden: German, 5.

WEST VIRGINIA—\$3.25.

Ceredo: W. H. M. U., 1; S. S., 75c. Huntington: W. H. M. U., 1.50.

WISCONSIN—\$707.28.

Arena: Third, 3. Bloomington: 11. Burlington: Plymouth, 35. Columbus: 5.12. Elkmound: Peoples, 603.95. Hillsboro: 9. Kruger: 1.74. Leola: 2.50. Lynxville: 4. Merrill: Immanuel, 3. Mukwonago: 2.60. Plymouth: S. S., 5. Wyocena: 1.92.

W. H. M. U.: Arena: First, 60c. Ashland: First, 75c. Bloomer: 1. Bloomington: 1.10. Clinton: Carry Gospel Chapel, 1.25. Darlington: 2.75. Delavan: Curtis Club, 65c. Madison: Pilgrim, 70c. Milton: 4. Milwaukee: Hanover, 1.25. Roberts: C. E. S., 75c. Sparta: 3.75. Waukesha: 90c.

CHURCH LOANS REFUNDED—\$4,995.00.

CALIFORNIA—

Claremont: 250.

COLORADO—

Buena Vista: First, 100.

DIST. OF COLUMBIA—

Washington: Ingram Meml., 50.

GEORGIA—

Atlanta: Union, 50.

ILLINOIS—

Marshall: First, 250. Mound City: Pilgrim, 150. Springfield: First, 400. Wilmette: 70.

MASSACHUSETTS—

Haverhill: Riverside, 20.

MICHIGAN—

Grand Ledge: First, 50. Jackson: Plymouth, 100.

MINNESOTA—

Mankato: First, 100. Minneapolis: Fifth Ave., 250.

MONTANA—

Missoula: First, 35.

NEBRASKA—

Lincoln: German Zion, 300.

NEW JERSEY—

Egg Harbor City: Emmanuel, 100.

NEW YORK—

Brooklyn Hills: Pilgrim, 250. Niagara Falls: First, 250. Rensselaer: Greenbush, 250. Richmond Hill: 750.

OHIO—

Sandusky: First, bal., 150.

SOUTH DAKOTA—

Redfield: 200.

WASHINGTON—

Everett: First, 250.

WISCONSIN—

Dodgeville: Plymouth, 500. Ladysmith: 120.

ANNUITY—\$6,000.00.

California, a friend, 6,000.

LEGACIES—\$200.00.

Hannah J. Fuller Estate, Somerville, Mass., 200.

INTEREST & DIVIDENDS—\$1,015.00.

New York City bonds, 1,015.

INTEREST ON CHURCH LOANS—\$807.63.**ARIZONA—**

Prescott: 15.

ILLINOIS—

Wilmette: 420.

IOWA—

Des Moines: Plymouth, 85.50.

MICHIGAN—

Detroit: Brewster, 90.

MISSOURI—

Springfield: First, 18.63.

NEW YORK—

Salamanca: First, 20.

NORTH DAKOTA—

Carrington: 20.

OHIO—

Mansfield: Mayflower, 17.

SOUTH DAKOTA—

Redfield: 1. Sioux Falls: First, 85.50.

WISCONSIN—

Dodgeville: Plymouth, 35.

MISCELLANEOUS—\$74.85.

Lawrence: Kan. Return Prem., 4.40. Coal Bluff, Ind.: 12 and 10. Golconda, Ill.: Rent, 2. Alva, Okla.: Rent, 13.50. Carney, Okla.: 2.10. Guthrie, Okla.: Rent, 20. Sherman, Tex.: Rent, 10.85.

FOR PARTICULAR CHURCHES—\$924.20.**ILLINOIS—**

Oak Park: First, 800.

MASSACHUSETTS—

Bernardston: Goodale, 5.62. Great Barrington: Housatonic, 27.83.

NORTH DAKOTA—

Argusville: 2. Caledonia: 1. Cooperstown: First, 26. Fingal: 6. Foothills: 1.34. Forman: 5.75. Garrison: 12. Granville: 10. Lignite: 1.33. Orr: 15. Plaza: 7. Woburn: 1.33. Wyndmere: 2.

FOR PARSONAGE BUILDING—\$1,740.75.**ARIZONA—**

Nogales: Trinity, 5.

CALIFORNIA—

Ceres: Smyrna Park, on loan, 12.50. Escondido: On loan, 36.25. Fruitvale: On loan, 60. Pasadena: North, on loan, 50. Sanger: Salem, on loan, 10.

COLORADO—

Claremont: Bal. on loan, 10. Denver: Ohio Ave., on loan, 10. Pueblo: Pilgrim, on loan, 30.

CONNECTICUT—

Bridgeport: Second W. H. M. U., 25. Hartford: First W. H. M. U., 50. Oakville: Watertown, on loan, 65.

ILLINOIS—

Springfield: Plymouth, on loan, 25.

IOWA—

Emmetsburg: First, on loan, 400. Owens Grove: On loan, 40.

MAINE—

Ashland: Union, on loan, 50. Outer Long Island: On loan, 70. Portland: Deering, on loan, 25.

MICHIGAN—

Merrill: First, bal. on loan, 100.

MINNESOTA—

Sauk Rapids: First, on loan, 17.50.

NEW MEXICO—

Gallup: On loan, 60.

NEW YORK—

Osceola: First, on loan, 12.50. Roscoe: On loan, 15.

NORTH DAKOTA—

Deering: On loan, 10. Hillsboro: First, on loan, 30. Medina: On loan, 30. Mott: First, on loan, 40. Nekoma: On loan, 20. New England: First, on loan, 40.

OHIO—

Ironton: First, bal. on loan, 32.

OKLAHOMA—

Doby Springs: First on loan, 12.50.

OREGON—

Freewater: Ingle Chapel, on loan, 25.

SOUTH DAKOTA—

Highmore: First on loan, 25. Oacoma: On loan, 20. Redfield: On loan, 50.

VERMONT—

North Troy: First, on loan, 45.

WASHINGTON—

Lowell: Union, on loan, 12.50. Machias: First, on loan, 50. South Bend: First, on loan, 20. Walla Walla: Zion, on loan, 25.

WISCONSIN—

Kewanee: On loan, 50.

WYOMING—

Shoshoni: First, on loan, 25.

TOTALS.

For Church Building.....	\$22,171.97
For Particular Churches.....	924.20
For Parsonage Building	1,740.75

\$24,836.92**Congregational Education Society**

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for November, 1912**MAINE—\$59.09.**

Biddeford: 2nd, 5.70. Bluehill: 5. Brewer: 1st, 2.24. Bridgton: 1st, 11.35. Greenville: Union Evang., 3. Harrison: 2. Holden: 2.74. Madison: 17.50. Standish: Y. P. S., 2. Watertown: 1st, 1. Wilton: 6.50.

NEW HAMPSHIRE—\$74.65.

Alton: 2. Barnstead: North, 1st, 1. Camp-

ton: 5. Croyden: 1. Epping: 11. Franceschester: 4. Greenland: 15. Kingston: 3. Manchester: Franklin St., 25. Orford: 3.25. Salisbury: 1. Sullivan: East, 3.40.

VERMONT—\$34.98.

Bennington: 2nd, 13.40. Jamaica: 2. Newfane: 7. Troy: North, 1st, 4. West Rutland: 5.14. Williamstown: 3.44.

MASSACHUSETTS—\$2,227.16.

Amherst: North, 15.45. Attleboro: Ladies' Society: 50. Blandford: 2nd, 1. Braintree: 1st, 100. Cambridge: Prospect St., 13.72; North Ave., 90. Chelsea: 1st, 12.50. Cum-
 mington: 6.60. Dedham: 1st, 15.60. George-
 town: 1st, 4.26. Housatonic: 10.51; Friend, 5.
 Hanson: 1st, 2. Lynnfield Center: 4.30. Med-
 ford: West Ch. & S. S., 14.85. Middleboro: 1st,
 12.28. Monson: 120.69. Millers Falls: 4. Newton-
 ville: Central, 100; Friend, 25. Newton: Au-
 burndale, 36.31. Northampton: Florence, 14.
 Paxton: 3. Peabody: West, 3. Pittsfield:
 French Evan., 90c. Reading: 35.75. Revere:
 Beachmont Trinity, 5. Somers: 1st, 2.61.
 Springfield: North, 22.58. Sturbridge: 2.
 Taunton: Trin. Cong'l, 21. Upton: 3. Welles-
 ley: 44.53. Wenham: 5. Westfield: 1st, 18.76.
 Westhampton: Friend, 1. Whitinsville: Ch.,
 304.03; Friends, 700. Winchester: 1st S. S.,
 8.15. Worcester: Plymouth, 20.52; Union, 8.26.
 Woman's Home Missionary Union, 360.

RHODE ISLAND—\$4.50.

Fawtucket: Darlington, 3. East Providence:
 Hope, 75c. Thornton: 75c.

CONNECTICUT—\$307.14.

Avon: 4. Bridgeport: Park S. S., 10.16.
 Clinton: 1st Ch. of Christ, 8. Darien: 1st,
 15.20. East Haddam: 1st, 10.36. East Hamp-
 ton: 92c. East Hartford: South, 6. Green-
 wich: 2nd, 10.18. Groton: 2.25. Lebanon: 1st,
 11. Madison: 1st, 11.50. New Haven: West-
 ville, 6.68. Niantic: East Lyme, 1st, 4.25.
 Northfield: 1.50. North Stonington: 10. Plain-
 ville: 13.50. Ridgefield: 11.38. Rockville:
 Union, 19.31. Seymour: 8. Stafford: West,
 2. Stafford Springs: 29.19. Stamford: Long
 Ridge, 3. Willimantic: 32.76. Windham: 1st,
 17. Wolcott: 4. Woman's Home Missionary
 Union, 55.

NEW YORK—\$103.54.

Binghamton: 1st, 62.70. Elbridge: 7. Homer:
 10.91. Lebanon: 1.93. North Pitcher: Ladies'
 of Ch., 1. Pitcher: 1.10. Warsaw: Men of
 Church, 6.90. West Bloomfield: 7. West
 Groton: 5.

NEW JERSEY—\$62.33.

East Orange: 1st, 19.33. Westfield: Ch. of
 Christ, 43.

PENNSYLVANIA—\$40.70.

Kane: 1st, 5.50; 1st W. M. S., 30. Smith-
 field: East, 5.20.

DISTRICT OF COLUMBIA—\$60.

Washington: 1st C. E., 5; 1st, 55.

FLORIDA—\$8.50.

Daytona: 1st, 8.50.

OHIO—\$66.41.

Belpre: 1.50. Cleveland: Archwood, 7;
 Emanuel, 3.75. Little Muskingum: 1.50.
 Marysville: 1st, 6.24. Medina: 23. Oberlin:
 1st, 17.82. Sandusky: 1st, 5.60.

MICHIGAN—\$72.60.

Buckley: 2. Greenville: 3. Romeo: 10.
 Woman's Home Missionary Union, 57.60.

INDIANA—\$7.00.

Michigan City: German, 7.

ILLINOIS—\$358.77.

Belvidere: 1st, 3. Big Woods: 10. Brim-
 field: 1st, 13. Chicago: Friend, 100; Mont
 Clare, 3.25. Elgin: 1st, 45. Farmington: 2.55.
 Chicago: Jefferson Park, 5. Moline: 2nd, 2.10.
 Naperville: 20. Peoria: 1st, 17.50. Stillman
 Valley: 2.57. Woodburn: 7. Woman's Home
 Missionary Union, 127.80.

MINNESOTA—\$398.48.

Fairmont: 1st, 5.50. Minneapolis: Plymouth,
 57.90; Pilgrim, 8.08. Montevideo: Friends, 275;
 Friend, 25. Plainview: 1st, 2. St. Paul,
 Friend, 25.

IOWA—\$107.21.

Alexander: 3.35. Allison: 1.50. Cass: 1.50.
 Central City: 2. Charles City: 5. Clinton:
 3.10. Des Moines: Greenwood, 2.72. Eddy-
 ville: 3.79. Elkader: 1.25. Fort Dodge: 5.60.
 Galt: 65c. Glenwood: 4.86. Jackson: 2. Mason
 City: 1st, 4.21. Moorland: 2.90. Newtonville:
 72c. Osage: 21.75. Sioux Rapids: 1.11. Sloan:
 4.47. Somers: Mizpah, 1.82. Treynor: Ger., 3.
 Vanclve: 4. Victor: 5. Woman's Home Mis-
 sionary Union, 20.91.

MISSOURI—\$30.51.

Kansas City: Tab., 12. Maplewood: 5.40.
 Springfield: 1st, 5.38; 1st C. E., 4.70; 1st S. S.,
 1.53; 1st M. S., 1.50.

LOUISIANA—\$3.20.

Roseland: 1st, 3.20.

NORTH DAKOTA—\$10.00.

Jamestown: 1st, 8. Wyndmere: L. A. S., 2.

NEBRASKA—\$33.75.

Burwell: 7. Center: 3.25. Leigh: 1st, 6.
 Scribner: 13.50. Spencer: 4.

KANSAS—\$22.00.

Centralia: 1st, 5. Lawrence: Plymouth, 15.
 Topeka: Seabrook, 2.

OKLAHOMA—\$10.00.

Kingfisher: Union, 10.

COLORADO—\$5.50.

Ault: 1st, 5.50.

WASHINGTON—\$22.00.

Irby: German Emmaus, 10. Odessa: Pil-
 grim, 7; Friedensfeld, 1. Quincy: 2. Seattle:
 Fairmount, 1. Vera: 1.

OREGON—\$6.66.

Hillsboro: 1.48. Oregon City: 1st, 3.18.
 Pendleton: 2.

NORTHERN CALIFORNIA—\$21.11.

Cloverdale: 1st, 7. Fresno: 1st, 1.25. Mar-
 tinez: 1.15. Oakland: 1st, 8.11. Sierraville:
 S. S., 1. Sonoma: 2.60.

SOUTHERN CALIFORNIA—\$40.95.

Claremont: 5.15. Escondido: 45c; C. E., 10c.
 Glendale: 25c. La Jolla: 50c. La Mesa: 1st,
 5c; Central, 40c. Long Beach: 77c. Los
 Angeles: 1st, 7.07; 1st W. M. S., 5.12; Messiah,
 50c; Plymouth, 1; Pilgrim, 1.15. Monrovia:
 46c. Ontario: 70c. Pasadena: 1st, 4; North,
 50c; East Side S. S., 25c. Paso Robles: 12.
 Pomona: 2. Poway: 5c. Redlands: 2.50. San
 Bernardino: 1st, 13. San Diego: 1st, 6.47.
 Logan Heights, 30c; Mission Hills, 88c. San
 Jacinto: 8c.
 Donations, \$4,198.74.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

October, 1912

ALABAMA—

Talladega: First S., 2.01. Friend, 12. Total,
 \$14.01.

ARIZONA—

Humboldt: 4. Tombstone: First, 10. Total,
 \$14.00.

NORTHERN CALIFORNIA—

Benicia: W. S., 40c. Berkeley: First, 20;
 W. S., 10; Park W. S., 2; North, 7.50; W. S.,
 2.10. Campbell: W. S., 4. Eureka: 10.50.
 Nevada City: 2. Oakland: First W. S., 57.50;
 Guild, 36; Fourth W. S., 2.40; Pilgrim, 6.45;

Market St. W. S., 64c.; Boulevard W. S., 80c.
 Oroville: W. S., 80c. Pacific Grove: 7.15; W. S., 3. Palo Alto: 11.50. W. S., 3.60. Porterville: W. S., 1.20. San Francisco: Plymouth W. S., 7.20; Mission W. S., 1.05; Green St. W. S., 1. San Mateo: 1. Santa Cruz: W. S., 9.20. Santa Rosa: 4.40. Stockton: W. S., 8. Sunnyvale: 2.12; W. S., 40c. Sunol Glen: 5. Tulare: 4; W. S., 64c. Pulpit Supply, 26.30. Total, \$259.85, of which \$151.93 is received through W. H. M. U.

SOUTHERN CALIFORNIA—

Arrowhead: S., 4.50. Buena Park: S., 10. Friend, 14. Supplies, 75c. Total, \$29.25, of which \$14.50 is C. D. Coll'ns.

COLORADO—

Colorado Springs: First, 16.47; W. S., 5; Second W. S., 3. Cope: 4.83. Cripple Creek: 7. Denver: Second W. S., 3; Third, 10; W. S., 2; Boulevard W. S., 5; North W. S., 2; City Park, 3.25. Longmont: W. S., 3. Pueblo: First W. S., 2. Pilgrim, 2.38. Redvale: 65c. Trinidad: W. S., 2. Total, \$71.58, of which \$27.00 is received through W. H. M. U.

CONNECTICUT—

Centerbrook: 1. Chaplin: 5.39. Danbury: First, 10.72. East Woodstock: S., 25. Falls Village: 4.25. Greenwich: North, 4.33. Hartford: First, 72.70. Lebanon: S., 5. New Haven: United, 14. New London: First, 18.24. Norwich: Third, 5; Park S., 25. Old Saybrook: 4.28. Pomfret Center: 1.50. Salisbury: 5.79. Sherman: 9. Somersville: 1.51. South Coventry: 6. Stafford: 2. Suffield: 10. Terryville: 30.71. Trumbull: 2.36. Windsor: 3.05. Windsor Locks: 30.55. Winsted: Second Aux., 5. Total, \$302.38, of which \$5.00 is received through W. H. M. U.

DISTRICT OF COLUMBIA—

Washington: First W. S., 16.57; Mt. Pleasant W. S., 11.19; Ingram Memorial, 3; W. S., 78c. Total, \$31.54, of which \$28.54 is received through W. H. M. U.

FLORIDA—

Phillips: 2. St. Petersburg: 2.54. Total, \$4.54.

GEORGIA—

Athens: 2. Demorest: Friend, 1. Hoschton: First, 3.21. Meansville: 2.24. Total, \$8.45.

IDAHO—

Supplies, 3.17.

ILLINOIS—

Alton: 9.30. Amboy: 1.26. Aurora: New England, 2.16. Bowen: 3.35. Chicago: New First W. S., 17.10; South W. S., 2; Y. L., 1; Warren Ave., 7.49; Park Manor W. S., 2.50. Decatur: W. S., 4. Des Plaines: 3.88. Earlville: Friend, 10. Elgin: W. S., 20. Evanston: 100; W. S., 25. Galesburg: Central S., 30.40. Galva: 10. Geneva: 3.15. Griggsville: W. S., 2. Homer: S., 4.25. Joy Prairie: 7. La Grange: Covenant Circle, 1. Moline: Second W. S., 2. Oak Park: First W. S., 8.91; Third W. S., 3. Peoria: First S., 32.61. Princeton: 2.71. Rockford: Second W. S., 4. Shabbona: 5. Somanuk: W. S., 2. Spring Valley: W. S., 1. Stillman Valley: W. S., 75c. Waverly: 3. Wheaton: College, 8.60. Whiteflock: 2. Wyandot: 7. Total, \$349.42, of which \$67.26 is C. D. Coll'ns, and \$96.26 is received through W. H. M. U.

IOWA—

Belmont: 12.58. Berwick: S., 8.50. Cherokee: W. S., 1.65. Des Moines: Plymouth, 21.63. Grinnell: W. S., 82c. Iowa City: 7.80; S., 3.60. Iowa Falls: 23. Lyons: S., 13; 2. Shenandoah: W. S., 4. Webster City: 6. Pulpit Supply, 21.50. Total, \$126.08, of which \$13.00 is C. D. Coll'n, and \$6.47 is received through W. H. M. U.

KANSAS—

Geneva: S., 1.25. Kansas City: Central, 10. Lawrence: Plymouth, 24.05. Leavenworth: S., 13.05. Topeka: North C. & S., 3.75. Wichita:

Fairmount W. S., 5. Total, \$57.10, of which \$18.05 is C. D. Coll'n, and \$5.00 is received through W. H. M. U.

MAINE—

Auburn: Sixth St., 98c. Augusta: South, 11. Brunswick: 6.30. Hampden: 1.75. Kennebunkport: First, 2; South, 7. Lewiston: 6. Portland: Woodfords, 4.81; W. S., 6.22. Searsport: First, 4.30. South Berwick: 15. Westbrook: 2.45. Total, \$67.81, of which \$6.22 is received through W. H. M. U.

MARYLAND—

Baltimore: Associate S., 10; W. S., 4.65. Total, \$14.65, of which \$4.65 is received through W. H. M. U.

MASSACHUSETTS—

Boston: Second Dorchester, J. J. A., 50; Brighton, 4.56; Shawmut, 20.85; Friend, 10; Central, J. P., 25; Pilgrim Dorchester, 75; Allston, 5.07. Brookline: Harvard, 66.76. Cambridge: First Evangelical, 22.15; Pilgrim, 7.18. Canton: 23.45. Chelsea: Central, 2.86. Cohasset: Second, 6.11. Dover: 73c. Fall River: Central, 22.10. Framingham: South, 12.76. Granby: 2.93. Hardwick: Gilbertville, 37.64. Haverhill: Center, 8.54. Hinsdale: 5.81. Leominster: C. E., 2. Ludlow: Center, 4. Marshfield: S., 5. Medford: Mystic, 12.33. Melrose: 15.60. Methuen: 22.69. Middleboro: Central S., 3.71. Millis: 2.28. Milton: 16.14. New Bedford: North, 10.15. Newburyport: Central, 19.25. Newton Center: First, 18.49. Northboro: 10. Orange: North, 97c. Plympton: 2.50; Silver Lake Chapel, 1.67. Somerville: Prospect Hill, 2.98. Springfield: First, 28.26. Sudbury: South, 1.65. Wakefield 12.80. Walpole: S., 12.46. Waltham: 5.50. Wellesley Hills: 30.10. West Boylston: S., 25. Weymouth: East, 18. Whitman: 4.68. Worcester: Piedmont, 45. W. H. M. A. of Mass. and R. L., 510. Total, \$1,252.71, of which \$6.67 is C. D. Coll'ns., and \$510 is received through W. H. M. A.

MICHIGAN—

Detroit: No. Woodward Ave., 20.82. Eaton Rapids: 3. Echo: Finkton S., 2.05. Grand Rapids: Second, 12. Hancock: W. S., 1.10. Olivet: W. S., 7.57. St. Joseph: 25. South Haven: 9.00. Tipton: S., 6. Total, \$87.14, of which \$6.00 is a C. D. Coll'n, and \$8.67 is received through W. H. M. U.

MINNESOTA—

Anoka: W. S., 1.40. Biwabik: 6. Canon Falls: First W. S., 96c. Cass Lake: W. S., 74c. Comfrey: 90c.; W. S., 67c. Cottage Grove: W. S., 70c. Detroit: W. S., 1.10. Duluth: Pilgrim S., 26.75. Ellsworth: 1.21; W. S., 1. Faribault: W. S., 2. Glencoe: W. S., 2.80. Grand Meadow: W. S., 1.65. Lakeland: W. S., 70c. Mahanomin: First, 3.50. Mankato: First W. S., 2.65; St. Clair W. S., 50c. Marietta: 2.20; W. S., 84c. Marshall: W. S., 2.03. Milaca: W. S., 50c. Minneapolis: Plymouth, 38.60; W. S., 15.15; Union W. S., 1.06; Fremont Ave. W. S., 3.16; Fifth Ave. W. S., 6.78; Robbinsdale S., 12.50; Forest Heights W. S., 5.56; Linden Hills W. S., 3.66; Lynnhurst, 1.54; W. S., 2.17. Montevideo: W. S., 2.80. New Brighton: 6.10. New Richmond: W. S., 2.10. New York Mills: W. S., 95c. St. Paul: Park, Friend, 1; Olivet, 11; W. S., 4.20; Cyril S., 3. Sauk Rapids: 7. Spring Valley: 15; W. S., 3.64. Staples: W. S., 1.93. Stewart: W. S., 50c. Wadena: W. S., 75c. Waseca: W. S., 2.25. Wayzata: W. S., 2.55. Wabun: 1. Worthington: 2.75; W. S., 2. Zumbrota: W. S., 50c. Total, \$222.00, of which \$18.60 is C. D. Coll'ns, and \$85.45 is received through W. H. M. U.

MISSOURI—

Cole Camp: L. M. S., 36c. Greenwood: L. M. S., 8c. Green Ridge: Collection, 2.46. Kansas City: First W. S., 10.13; Ivanhoe Park W. S., 32c.; Beacon Hill W. S., 1.05; Westminster W. S., 6; Friends, 15. Kidder: L. M. S., 56c. Lebanon: 6.05. Maplewood: W. S., 86c. Noble: Collection, 5.02. St. Joseph: First L. M. S.,

533. St. Louis: First Sr. L. M. S., 2.05; Aux., 59c; Pilgrim, 15.66; W. A., 13.27; K. D., 2.99; Fountain Park L. M. S., 3.06; Compton Hill L. M. S., 21c. Sedalia: First L. M. S., 1.90. Springfield: First, 2.48. Friend, 10. Total, \$106.03, of which \$48.76 is received through W. H. M. U.

MONTANA—

Antelope: 75c. Ballantine: 5. Custer: 1.50. Great Falls: 2.85. Musselshell: 1. Nihill: 63c. Plentywood: 1.62. Total, \$13.35.

NEBRASKA—

Ashtand: S., 13. Aurora: Institute, 32.75. Franklin: S., 14.17. Friend: 33. Grand Island: Collection, 75c. Leigh: 20.75. Lincoln: Plymouth, 7.50; S., 11.25; Vine S., 25.38. Loomis: S., 10.07. Mizpah: S., 2.60. Monroe: 1. Omaha: First S., 8.26; Plymouth S., 6.78; Saratoga S., 2.55. Plainview: 21. Princeton: German, 4. Shickley: 9.70. Springfield: S., 13.75. Sutton: 5. Taylor: 75c. Wahoo: S., 8.79. Weeping Water: 32. West Point: 7.75. Total, \$292.55, of which \$105.35 is C. D. Coll'ns.

NEW HAMPSHIRE—

Amherst: 6.16. Hancock: C. & S., 3.25. Hillsboro: Center, 75c. Hooksett: 1.25. Surry: 1. Tilton and Northfield: 18. Walpole: 2.65. Washington: 80c. Wear: North S., 3. Winchester: 17. Total, \$53.86, of which \$3.00 is a C. D. Coll'n.

NEW JERSEY—

Asbury Park: W. S., 1.15. Bound Brook: W. S., 5.06. Cedar Grove: W. S., 31c. Chatham: W. S., 69c. Closter: W. S., 15c. East Orange: First W. S., 9.40; Trinity W. S., 2.11. Glen Ridge: W. S., 9.86. Jersey City: First W. S., 3.41. Montclair: First S., 20; W. S., 56.82. Upper Montclair: W. S., 21.05. Newark: First W. S., 2.98; Belleville Ave. W. S., 5.28; Aux., 1.20. Nutley: W. S., 1.61. Orange: W. S., 5.65. Passaic: W. S., 2.10. Patterson: Auburn St. W. S., 2.53. Plainfield: W. S., 10.09. River Edge: W. S., 42c. Verona: W. S., 20c. Westfield: W. S., 10.20. Woodbridge: W. S., 2.15. Total, \$174.42, of which \$154.42 is received through W. H. M. U.

NEW YORK—

Brooklyn: Plymouth, 7.49; Puritan, 9.31. Churchville: 4. Fairport: 8.20. Flushing: Broadway, 2.50. Mount Vernon: Heights, 8. New York: Christ S., 4.99. Norfolk: S., 2. Seneca Falls: 2. Sherburne: S., 9.36. Sidney: S., 15.35. Spencerport: 2.05. Woodville: 2. Friend, 3. Total, \$80.25, of which \$2.00 is a C. D. Coll'n.

NORTH CAROLINA—

Dry Creek: 1, which is a C. D. Coll'n.

NORTH DAKOTA—

Beach: 1.36. Caledonia: W. S., 2.10. Coopers-town: First W. S., 10. Elgin: 4. Fargo: First W. S., 15. Foothills: 1.33. Gardner: W. S., 1.50. Granville: 5. Harvey: 1.51. Highland: S., 1.23. Hillsboro: W. S., 6.55. Lignite: 1.34. Minot: 25c. Plaza: 1.12. Trotter: S., 2.43. Washburn: 3.50. Woburn: 1.33. Friends, 2.02. Total, \$61.57, of which \$35.15 is received through W. H. M. U.

OHIO—

Andover: S., 10. Aurora: 78c. Cincinnati: Columbia, 2; S., 3; Walnut Hills S., 18.58. Claridon: 4. Columbus: Plymouth, 9.17. East Cleveland: 1.50. Elyria: First, 6.90. Ironton: 12. Litchfield: 1.89. Madison: 1. Mount Vernon: 3. Newark: Plymouth S., 6. Richfield: 1.50. Rock Creek: S., 6. Toledo: Washington St., 3.61; Central, 8.14. Twinsburg: 2.25. Total, \$101.32, of which \$40.58 is C. D. Coll'ns.

OKLAHOMA—

Oktaha: 10. Perkins: 2. Total, \$12.00.

OREGON—

Fernvale: S., 90c. Hubbard: 4.20. St. Johns: East, 1. Willard: 2.10. Total, \$8.20.

RHODE ISLAND—

Providence: Beneficent, 28.80; Free Evangelical, 3.45; Central S., 25. Total, \$57.25.

SOUTH DAKOTA—

Bon Homme: 7.10. Bryant: 2.13. Milbank: S., 13.10. Nisland: Chase S., 2.35. Wheaton: 5.10. Willow Lake: 2. Total, \$31.78.

VERMONT—

Albany: 3. Bellows Falls: 11.90. Holland: 1.50. Newfane: 10. Total, \$26.40.

VIRGINIA—

Falls Church: W. S., 1.75.

WASHINGTON—

Beverly: 1.73. Clayton: 44c. Edmonds: 15. Endicott: First, 12. Everett: First, 26.15. Lamont: 1.50. Lincoln Heights: S., 8.15. Moxie Valley: 5.92. Peshastin: German United, 10.50. Port Ludlow: 4.12. Warden: 97c. Supplies, 14.48. Total, \$100.96, of which \$67.22 is C. D. Coll'ns.

WISCONSIN—

Amery: 1.80. Arena: First, 1.25; S., 3.50. Beloit: First, 52.35. Berlin: 21. Fond du Lac: 25. Janesville: Young People's Choir, 15.56. La Crosse: S., 10. Mellen: S., 6.41. Plymouth: S., 20. Racine: Park Ave. S., 30. Token: 8. Walworth: 1.50. Williams Bay: 10.86. W. H. M. U., 33.81. Total, \$241.04, of which \$33.81 is received through W. H. M. U.

INCOME—

Missionary Trust Fund, 151. Asa Bullard Fund, 289. Christian Knowledge Fund, 120. M. T. Dill Fund, 10. J. H. Dudley Fund, 20. Rebate on rent, 150.

Total for the month, \$5,019.41, of which \$363.23 is C. D. Coll'ns., and \$1,207.33 is received through W. H. M. U.

During the month, the Society has aided 133 schools, of which 21 were newly organized.

STEREOPTICONS

CHRISTIAN EDUCATION—MISSIONS—EVANGELISM

THE CHRISTIAN LANTERN SLIDE AND

LECTURE BUREAU, 30 W. LAKE ST., CHICAGO

